THURSDAY, APRIL 8, 1847.

SPINAL INSTITUTION, FOR THE TREATMENT OF Diseased and Deformed Spines, —AND— LAMENESS IN GENERAL.

THERE IS NO PRACTITIONER IN THIS COUNTRY who has had as great an amount of experience in this peculiar branch of the healing art, as DR. HEWETT, whose efforts have been crowned with such universal success. The reason of this may, in a great measure, be attributed to his having confined his practice to this one class of diseases exclusively, and the results of twenty-five years experience warrants this assertion. He has published a Pamphlet and circulars, (which he will send to any one requesting the same, by letter, postage paid), containing over 1000 certificates from the most respectable individuals, of remarkable cures of diseased and deformed spines, hip diseases, sciatic affections, diseased knees, scrofulous affections of the joints, or white swellings, paralytic complaints, neuralgia or tic-doloreux, dropsy in the knee, and all diseases peculiar to the joints, muscles and bones, and of the ... in reducing dislocations, and straightening compound fractures. [illegible]

P. S. There are no persons in the New England States who have any knowledge of Dr. H.'s practice or medicine. Any persons professing to have such are impostors.
Nov. 19. S. C. HEWETT, 14 Summer street.

REMOVAL.
ROBERT ELDER, Upholsterer and Furniture Dealer, respectfully informs his friends and the public generally, that he has removed from No. 313 Washington street, to the new block of buildings recently erected on North side of Bromfield Street, near Washington, where he will be able to offer for sale a much larger and more extensive assortment of articles in the UPHOLSTERY and FURNITURE line than he has hitherto been able to do; and he solicits a continuance of that patronage which has heretofore been so liberally bestowed upon him. y March 11.

STEWART'S PATENT AIR-TIGHT SUMMER AND WINTER COOKING STOVES.
THE above Stoves have become very celebrated for their general utility in every branch of Cooking, as well as their very strict economy in the consumption of fuel, and they are always sold with the express condition that they will be retaken and the pay refunded in every instance where they do not give perfect satisfaction. We would respectfully refer those wanting a good article in the way of a cooking-stove, to the following gentlemen, whose families now have them in use. [illegible]
The Stewart Stove took the first premium in New York, at the Mechanics' Institute, in 1843; it also took the silver medal at the late Mechanics' Fair at Boston. The above, together with a general assortment of Stoves, etc., are for sale by GREENMAN & NORTHRUP, No. 22 Union street, Boston. 1y. Oct. 30.

Copartnership Notice.
THE Subscribers have taken the store No. 129 Washington street, recently occupied by Messrs. Bliss & Co., and will be associated in business from this date, under the name of J. L. BATES & A. S. JORDAN. [illegible]
JOSEPH L. BATES, ALEX. S. JORDAN.
Boston, March 22, 1847.

Whipple's DAGUERREOTYPE MINIATURE ROOMS, NO. 113 WASHINGTON STREET, (Late Junior partner of the firm of Litch & Whipple.) [illegible]
Dec. 10. 1y JOHN A. WHIPPLE.

Kitchen & Henderson's HAIR PRESERVATIVE. [illegible] Manufactured and for sale by KITCHEN & HENDERSON, No. 41 Congress street. Jan. 28.

Church Organs. SOCIETIES or Committees about purchasing organs, are invited to call at our Manufactory, on Causeway, opposite Nashua Street, Boston, where they will find new and second hand organs, constantly on hand. [illegible]
Feb. 26. tf. SIMMONS & McINTIRE.

Dr. J. H. LANE, No. 170 WASHINGTON STREET, BOSTON, DEVOTES PARTICULAR ATTENTION TO DISEASES OF THE THROAT, (BRONCHITIS, &c.) AND THEIR CURE, ACCORDING TO THE NEW METHOD OF TREATMENT. Office Hour, 2½ o'clock P. M. Oct. 8.

A. R. CAMPBELL'S TEMPERANCE EATING HOUSE, NO. 7 WILSON'S LANE, BOSTON. Served up at all hours of the day, Sundays excepted.

The Boston Recorder. PUBLISHED WEEKLY, OFFICE, NO. 11 CORNHILL, THIRD STORY. TERMS. [illegible]

The Boston Recorder.

MARTIN MOORE, PROPRIETOR. BOSTON, THURSDAY, APRIL 15, 1847. VOLUME XXXII. NUMBER 15.

Boston Recorder.

For the Boston Recorder.

A Permanent Ministry.

It has been usual among our order to call the pastor for life; and certainly "to spend and be spent" for his people, is the great pleasure as well as duty of the faithful, devoted pastor among a united people sustaining him. Manifestly, his *day* might be as his *strength*, and his usefulness might be double year by year. That holy, christian love, the essence of true religion, and the exercise and practice of which constitutes the happiness of the believer, grows and cements daily by mutual confidence, the preacher is encouraged in his work, and the hearts of the people are open to receive instruction; the purest friendships take root and grow up, and all the kindly affections acquire strength and ardor. It is much to be lamented that the frailties, faults, follies and peculiarities of men (and even *good* men) should prevent them from enjoying all the great good which certainly comes to a minister and his people united in mutual love and confidence, and continuing and increasing to the end of his mortal life. But in this sublunary state we cannot always secure a desirable result from any arrangements which we can in our best wisdom design, and make. The parish churches in England are presented with ministers by their *patrons*, the Lord Chancellor, or other Lord Landlord; and if the bishop chooses to ordain him, he has his place *for life—nolentes, volentes;* the people or church having no voice in the matter. Such also is the old presbyterian church in Scotland. Our Methodist brethren have a different order, and a changing, itinerating ministry almost entirely prevails, superseding a *settled* ministry. Among our Baptist brethren, any considerable interruption of love and confidence between the pastor and the church or people occasions his prompt, *voluntary* removal, they being satisfied that, under such disadvantages, the great end and design of the ministry cannot be attained.

In *our* churches, there is hard labor and travail, at the present day, to sustain a *permanent* ministry, as in the earlier days of our Commonwealth, when we were more favored by the laws enforcing its support, and when there was little experience of diversity of sects and opinions, and of the liberty-spirit which now prevails. It is manifest that this effort *may be too strenuous.* The unwilling hearer gets very little improvement. If the *person* of the minister be rejected, his ministrations are almost in vain; if there be not mutual love and confidence, the sick and the mourning get little consolation in the pastoral visits.

"How beautiful upon the mountains are the feet of him that bringeth glad tidings!" This is bible-truth: why cannot the people see this and rejoice in it? Why *should* there be this failure of love and mutual confidence? "Woe unto the world because of *offences: but they must needs come*—and woe to them by whom they come." They *do* come and they *will* come, and whether they come by the *preacher* or by *hearer*, when they *do* come, adieu to all success. The preacher may as well preach to *bare walls*, though he be "like an angel, trumpet tongued,"—his people will not hear, and his ministrations will be either in themselves heartless, or viewed through a disordered medium, and will fail of their object.

When such a state of things occurs, questionless the connection should be dissolved. Though a pastor be conscious that he still loves his people, yet he should remember that our Lord has said, "If they persecute you in one city, flee ye to another." Here is well considered Congregationalism: "*In case there be arisen those incurable prejudices, dissensions, animosities, and implacable offences between a pastor and his people, that all reverence for, and benefit by his ministry is utterly to be despaired of, he may be removed.*" This proposition was made and agreed upon by the great Cambridge Association, one hundred and fifty years ago, and has been since several times recognised by the congregational fathers. See Ratio Disciplinæ, Sec. 110—122—123. The practice in *our* day *necessarily* accords with this proposition. The law which compelled every parish to support a minister is now obsolete, as also the laws which compel men to pay parish taxes. The consequence of the state of things supposed, *now* is, that the minister fails of his support, and another of the causes of removal mentioned by the Association immediately occurs; the want of subsistence.

But the case sometimes occurs of a minister upheld by the parish after he has lost the love and confidence of the church, and it is said there are instances of this in which he has been encouraged not to be removed. Here must be a sad state of things—a kind of bondage which can be borne for a short time only. When it is perceived that the objections are insurmountable, it should be forthwith put an end to by his removal, however great may be the self-denial and inconvenience which he may suffer: his *call then* evidently is, "to flee to another city." A *minister to continue to be a pastor after he has been rejected by his church!* Among the orthodox this is very like a solecism. It may do for Unitarians, who put the church and parish on the same level, but it contravenes and overthrows the whole ecclesiastical platform of orthodoxy, by which a church may dismiss their pastor when they see sufficient cause for it, and by which they wholly reject the idea of the supremacy of parishes, and of being in any manner controlled by them. The case cannot well be supposed to exist, except in old *parishes by lines*, which are fast vanishing away, and the connection with which, by the churches, has been very *ensnaring* to orthodoxy, and sometimes full of temptation and embarrassment.

A permanent ministry, like *conformity*, exhibits a very beautiful feature of an ecclesiastical state. But this beauty is sadly marred when it is produced by the hard hand of *power*. When in its train are seen a general want of confidence or love between pastor and people, when dissensions and divisions arise on his account, when professors begin to say to each other "I am more holy than thou," the brethren becoming alienated from each other, and half the church thinking nothing so desirable as the removal of their pastor, then the supposed beauty all vanishes, and deformity and disorder are rife and destructive. *Episcopacy* presents this same beautiful picture: its glebes and parsonages, and the permanent residence of the bishops and priests upon them, reading prayers all their lives long. But in *general*, though not *always*, the *incumbents* are *incubuses* upon the pious and orthodox portion of the parish, and drive them to separation; "they who are of the tribe of Levi pay tithes to the tribe of Levi." So, *inevitably*, must it be with us, if a pastor be fastened upon a church against their will, unless they be tempted and drawn away from their orthodoxy and their duty by "entangling alliances" between church and parish, by means of which they may be enabled to "offer to the Lord that which costs them nothing."

A Congregationalist.

Note.—In 1643, the Puritan churches in England addressed a letter to the American churches, and nine positions given for their opinion, which the American churches answered. The seventh was, "a minister is so a minister of a particular congregation that if they dislike him *unjustly* or *leave him*, he ceaseth to be their minister." The American churches *affirm* this proposition, and further say, "Other churches who think the church did wrong may admonish them, and withhold the right hand of fellowship; but that this is a part of the legitimate power of the church."—2 Hanbury 22.

The Faults of Good Men.

It is a question of great interest how far it is to be expected that true piety will change the original elements of a man's character. Since there is none righteous, no, not one, the tempers of all need to undergo a radical change. The apostasy, in some of its developments, is found in every bosom—

Avarice, envy, pride,
Three fatal sparks have set the hearts of all
On fire.

Every congregation is but a synod of the vices and weaknesses of our nature, where depravity in its more imposing or its more abject forms, comes in half-subdued or half masked, to sit in the pulpit and the pews. The gospel comes in its power to persons of very opposite moral qualities—to one man of a high-toned, generous and self-respecting spirit; to another whom nature and education have made cautious, calculating and mean. A general conversion changes the relations of each of them to God. It abates the proud unbending impenitence of the one—the slavish fear and hate of the other. It begins to approximate the two characters, from their opposite poles, towards a common centre. But though, as respects the attitude of their hearts towards God, old things have passed away, yet the men remain characteristically as they were before. The grace of God has taught one of them humility; but it has not extinguished the customary loftiness of his sentiments and spirit. He remains as a christian, a man of high, generous, sensitive feelings; and the sin that easily besets him all his life is an inclination to self-reliance and pride. It has inspired the other with a noble ambition, but it has not elevated him into a hero; he remains what long habit has made him, a man of cautious and sordid mind. No observing man will entertain the least doubt that there are persons of genuine piety, who, from infelicities of nature and education, will forever remain narrow-minded, cold-hearted and abject. The most candid and charitable reader we venture to say, has cases in his view, where a piety which he dare not question is united to a natural temper, the exhibitions of which stumble and distress him.

This line of remark, it may be said, is betraying Christianity for the sake of an individual. You do well to show that a man may be of base and abject temper, and a very good christian notwithstanding. But what greater difficulty, we ask, is there in this case, than in that of the opposite vices? No one will think it dishonoring to the gospel, to admit the union of piety with the less glaring and offensive developments of pride; with fastidiousness of taste; with a certain social exclusiveness; with a high and sensitive honor; or with the love of unnecessary expensiveness in dress and equipage. Yet these are, at least, as far removed from the christian temper, as vices towards which we are far less tolerant. God hates pride, we may believe, as much as baseness. The latter is not farther removed from christian humility, than the former is from an allowable christian decorum. Nay, it bears a resemblance to those virtues which are every where insisted on in the gospel, as of fundamental necessity; without which we cannot enter the kingdom of God; while the former, in all its shapes and modifications, is everywhere resisted, assailed, and trampled on as the deadliest sin of man, and the condemnation of the devil. It is only through that false medium which pride has generated, that we look with less disgust on rampant than on reptile vices.

Rev. S. S. Hopkins, in Bib. Repos.

For the Boston Recorder.

Rev. Thomas Fletcher.

The Rev. Thomas Fletcher was born at New Ipswich, Hillsborough county, New Hampshire, Feb. 3d, 1790. As early as the 18th year of his age, during a powerful revival of religion in his native place, he was led to embrace a hope in the Lord Jesus unto salvation. Soon he felt a desire for the christian ministry, and commenced a course of study for that purpose at Ipswich Academy. The reluctance of his father to give him up, and his subsequent death, postponed for some years the object so near his heart.

In 1818, he was led, by the providence of God, to take charge of an Academy at Kinderhook Landing, New York. A trivial circumstance directed him here. Enquiring at the door of a stage-coach which he had just left, whether any one knew of an opening for a teacher, one of the passengers directed him to the Academy above named, and thus it pleased God, "without whom not a sparrow falls to the ground," that an incident the most trivial in itself, should be the occasion of giving shape to his whole future course of life. Being remote from public worship, he organized a Sabbath school in the Academy, which he instructed on Lord's day morning, and in the afternoon conducted religious worship by reading a sermon and other appropriate services. In these labors of love, God was pleased to bless him with one of those heavenly refreshings which are the glory of many of our colleges and other seminaries of learning. He was aided in the meetings by the Rev. Henry G. Ludlow, then a student, and as the happy results of this work of grace, as many as 125 were propounded and admitted to the fellowship of the church at one time. This work spread into other places, and some hundreds were hopefully born again of the Holy Spirit. Ministers in the vicinity, perceiving 'the gift that was in him," advised him to prepare for the ministry. Accordingly he removed to Coxsackie, and studied divinity about three years, with the Rev. Gilbert R. Livingston, D. D., pastor of the Dutch Reformed church in that place, and afterwards pastor of Crown street church, Philadelphia.

Having received license in due form, and having labored for a season under a commission from the A. H. M. S., he accepted a unanimous call from the church and society at Scaghticoke Point, and was ordained to the pastoral office, Aug. 11th, 1824, by the Troy Presbytery. Here he labored about six years, and the Lord was with him. During this time, there were two seasons of special revival. He then removed and preached in Northeast, and afterwards in New Marlborough, Massachusetts. In the former place there was a season of great religious interest, which extended to other places in the vicinity, and many were brought hopefully to embrace the Lord Jesus as their Savior.

The last ten years of his ministry were devoted to the pastoral charge of the church in Southwick, Massachusetts, and the following extract from his "Farewell Sermon" will show the amount and success of his labors, in that place:—"During my ministy of ten years to this church, more than fifty times have I stood by that communion table to present the elements of a Savior's death. More than a thousand times have I come to meet this people with a message from God; and more than thrice that number of times have I attempted to lead their devotions up to the Father of mercies. Ninety-two persons have been received to the communion of the church; of these, sixteen were baptised in infancy; sixteen were received by letters from other churches; and sixty received baptism at the time of their admission."

The subject of this notice was not exempt from severe afflictions. Once and again he was visited with acute disease, when he was compelled to say, "The graves are ready for me." His youngest son, a virtuous and promising youth, was taken away by sudden death.

During the last year of his life he gradually declined, and the last month he was confined to his chamber, waiting with great peace and resignation his Master's call. His often repeated language language was, "God has ever been kind to me. I am confident he will do what is right and just to me and my family." Death had no terrors for him. On the day of the ordination of his successor he was thought to be dying, and after the public services, the council, by invitation, repaired to his chamber, conversed and prayed with him. Solemn scene! It was affectingly interesting to see how a christian minister could die. On Friday, December 4th, he departed this life, in the 56th year of his age and the 23d of his ministry.

Triumphant smiles the victor's brow,
Fanned by some guardian angel's wing;
O grave! where is thy victory now?
And where, O death, where is thy sting!

The character of Mr. Fletcher may be expressed in a single sentence: "Behold an Israelite indeed, in whom there is no guile." As a christian man, he was gentle, pleasing and ingratiating. As a preacher of the gospel, though not eloquent in the popular sense, there was the eloquence of thought and feeling, which rarely failed to charm the attention of his audience. "The tears of an awakened assembly were the commendations of his sermons."

T. M. C

For the Boston Recorder.

Christian Obligation.—No. II.

"He that soweth bountifully, shall reap bountifully."
"Can a man be profitable to God."

Would it not rather be found profitable to ourselves in every sense, to be just and honorable in the faithful and conscientious performance of our pecuniary obligations to the cause of our Lord, becoming thus fellow helpers in the dissemination of this saving truth, that "Christ Jesus came into the world to save sinners." Can there be any higher philanthropy, any more exalted benevolence, and any desire that has a more direct tendency to assimilate the spirit to that of the great master, for whose glory and in whose service we are thus engaged? "The poor ye have always with you," and ye can do them good whensoever ye will. This we ought unquestionably to do freely, without stint as unto the Lord, but we should also see to it that the weightier matter, of the glory of God in the salvation of immortal souls, through the gospel of our blessed Lord, is not neglected. As to the proportion, the peculiar distribution which should be given or rather invested in the various legitimate channels of religion and benevolence, that is a matter which I would cheerfully concede to the conscientious, enlightened convictions of the christian, as between himself as a faithful steward, and his Lord and Master. We are entrusted with the means which God has seen fit to use for promoting his glory and the highest good of mankind. Should we not do it with all our hearts, finding our greatest happiness in thus doing his will, and conceiving it to be a most delightful service, cherishing in our hearts to all who spiritually or temporarily need our aid, the diffusive benevolence of the gospel of Christ? We should gratefully acknowledge the honor and privilege of such an habitual garb of christian law and benevolence, when we consider what we truly are, poor sinful worms of the dust, constantly dependent upon the bounteous goodness and long suffering kindness of God; recipients of the grace of life, so to be redeemed as to be forever enraptured with the perfect bliss of heaven, secured to us by his own sovereign mercy, "without money and without price," by the wonderful sacrifice, perfected by the Son of God, we, his finite creatures, are brought thus into fellowship with infinite goodness, benevolence and truth, appointed by the infinite Lord of all as his earthly stewards, and are through his Son, admitted to his friendship and love. We have bound ourselves to seek his glory and honor to the fullest extent of our power, pledging ourselves to the most implicit and cheerful obedience to his commands, seeking the peace and welfare of his church on earth so long as God shall continue us here. Should we act up fully to our duty and privilege, the gospel with its train of infinite blessings would soon be preached to "every creature" for whom the atonement was made, while the friends of the Redeemer would rejoice in seeing him thus made glorious in the admiring eyes of countless millions, whose souls are as precious as our own. To us he has committed this glorious trust, to make known the offers of his salvation, that those who are now perishing without the bread of life, may have offered to them through his redeeming blood, the ineffable, unalloyed bliss of heaven. With such blessings in our hands, placed there for such a purpose, should we not most eagerly long, to the fullest extent of our ability, to disseminate it in grateful obedience to the commands of our Lord. God does not need our services; we are unprofitable servants when we have done our whole duty. He can do all his pleasure without us; still he has made it a part of his plan of the gospel dispensation to require our agency. Although the universe of worlds is under the perfect control of his almighty power, he nevertheless has seen fit to make use of the humble and insignificant instrumentality of man in the accomplishment of these vast designs of sovereign grace, towards his revolted creatures. He uses these "earthern vessels" through which to display the power of his truth and love, "that the excellency of the power may be of God and not of men." He does not use his independent almighty power to force man against his will, into the kingdom of his Son, but meets us through our fellow man, whom Christ has chosen to be his heralds of salvation to our dying race. We are thus dealt with as free in our choice of life or death, as responsible agents, capable, as we feel ourselves to be, of choosing whom we will serve, and as it is with us, so it is with all men, the same motives and incentives which governed those who before us have entered into life, have lost none of their potency now. The blessings of this gospel have been freely committed to us, first for our salvation, and next, for the salvation of others, to whom we are bound by command and pledge, to transmit the same infinite blessedness, while our motives should be the glory of God and the good of men. "Freely ye have received, freely give." "How then dwelleth the love of God in that man, who seeing his brother" in perishing need of the bread and water of life, and "shutteth up his bowels of compassion towards him," how little does he honor his Lord's command, in thus neglecting to make the atonement of Christ available to those for whom he died. What have you, O christian, that you have not freely received of your Lord? Where is the source of all your blessedness? Who hath directed your steps, who guides your energies, sustains your health, commits to you talents, gives you favor, and surrounds you with abundance? Whence come all these blessings which you so eagerly seek, whose are all "the springs of life," to whom belongs "the silver and the gold, and the cattle upon a thousand hills?" Who is it that "setteth up one and putteth down another?" Who is it that "maketh a man's enemies even, to be at peace with him," and filleth his cup to overflowing?" I need not tell you the source of all such good; you well know that they are the results of the benevolent kindness and loving favor of God, and you well know also, that when he commits such treasures to man, he has a more benevolent design than merely to gratify the selfishness of a sinful heart. He expects those whom he has made stewards of his bounteous goodness to deal justly and honestly with him, and to do his will. You know also, that when his stewards forget that they are such, and forget also that his commands are absolute, and far higher in their moral force than any other, that he is able to take away the steward and his stewardship; that he can "blow open" all your plans, and blast in a moment all your fondest, selfish hopes, and transfer these forfeited blessings to some one who will more faithfully do his Lord's bidding, and will more practically remember the injunctions of his heavenly master, to one who will make it his first duty and pleasure to present to his Lord, at least an honest tithe of the best, "first fruits of all his increase."

J. N. C.

Four Impossible Things.

1. To escape trouble by running away from duty. Jonah once made the experiment. But he soon found himself where all his imitators will in the end find themselves. Therefore manfully meet and overcome the difficulties and trials to which the post assigned to you by God's providence exposes you. Go at God's bidding, as did Moses, and do the work laid upon you. His grace will be sufficient for you as it was for him, and the end will be peace, honor, and eternal glory.

2. To become a Christian of strength and maturity, without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross and makes the gold shine forth with unalloyed lustre. Therefore do not timidly shrink from the troubles which God's providence brings upon you, but count it all joy to overcome them, 'knowing this, that the trying of your faith worketh patience.'

3. To form an independent character except when thrown upon your own resources. The oak, in the middle of the forest surrounded on every side by trees that shelter and shade it, runs up tall and sickly. Cut away its protectors, and the first blast will overturn it. But the same tree growing in the open field, where it is continually beat upon by the tempest, becomes its own protector.

'Et quantum vertice ad auras aethereas, tantum radice in Tartara tendit.' 'As high and as wide as it sends its boughs aloft, so deep, and so wide does it strike its roots below.' So the man who is compelled to rely on his own resources, forms an independence of character to which he could not have otherwise attained. Therefore, never purpose to be zealous and devoted Christians, only when others are so, but let your faith and love and zeal shine clear and steady, in the dark days of general declension.

4. To be a growing man, when you look to your post for influence, instead of bringing influence to your post. Therefore prefer to climb up hill with difficulty, than to roll down hill with inglorious ease.—*Ohio Observer.*

A Good Minister in a Humble Place.

The intrinsic honor and rewards, and the influence of this ministry on us, do not depend on place, or the number, or the character and standing in society, of those who attend upon our ministrations. He who exercises the care, or as the old writers have it, with a sort of double sense in the word, the CURE of souls, and makes continual proclamation of the gospel, fulfils the highest ends for which man is made. In order to fulfil them, we must pursue nothing inconsistent with fulfiling our ministry. Philip of Macedon asked his son, Alexander, if he were not ashamed that he could play so well on the flute? The reproof, though, in that instance, misplaced, conveys a useful lesson. We may have, indeed, it may be said, we must have, some diversion for our thoughts and hands—health of body and of mind require it. But if we play on the "flute," to the neglect of our duty—if our interest in anything else absorbs or divides our zeal, we cease to be useful in the ministry, in the highest sense. For no man can have more than one great object of pursuit, if he is supremely devoted and faithful in his calling.

Perhaps there is no object of greater interest to Christ and angels, than a good minister of Jesus, fulfiling his ministry in a retired and humble situation, or in a place of difficulty and trial. Could we see the interest which heaven feels and expresses in the christian ministry, we should no doubt feel a fresh impulse in our work. Have the apostles and the long line of deceased ministers, forgotten those who have succeeded them in the work which was dearer to them than anything else on earth, and which, in its progressive accomplishment, is more important than anything below the sun? Do the pilgrim fathers and the early New England ministry never think of us? Do the Mayhews never turn their thoughts to Martha's Vineyard, nor the Mathers to Boston, nor Eliot to Roxbury, and all the band of good ministers to their successors in these labors and toils? We know not what interest they excite in us among the heavenly hosts, nor what an unseen presence there is every Sabbath in our congregations. The judicious Doddridge, speaking of our ministrations in the house of God, says:

The heavenly natives with delight,
Hover around the sacred place;
Nor scorn to learn from mortal tongues,
The wonders of redeeming grace.

A great christian poet (Geo. Herbert) speaks of "Church bells beyond the stars heard." Among those mountains, or in that small village on the sea shore, where an obscure pastor preaches, as he supposes, to only a few souls, the Sabbath bell, perhaps, brings to his audience the angels of God, who are instructed by his christian experience and his views of the gospel, and when that humble pastor is at last caught up to heaven, he finds that he is loved and honored there beyond his utmost expectation. In opposing the follies of Swedenborgianism, let us not forget that "we are compassed about with a great cloud of witnesses," nor that angels are "sent forth to minister to them who shall be heirs of salvation."—*Bib. Sacra.*

What has Calvinism done?

We cannot dismiss these flings at Calvinism, without alluding to one which is somewhat extraordinary. Dr. Dewey asks, with an air of triumph, what Calvinism has done. 'We ask not,' for we desire to quote his own words, 'what *Calvinists* have done. For, allowing individuals among them all deserved credit for genius and accomplishments, it is very remarkable, that in the exertion of their powers in the chosen departments of genius, they have proved traitors to their system! That is to say, the tone of religious thought and sentiment introduced into such works, has never been that of Calvinism. We ask, then, What has Calvinism done? What literature has ever breathed its spirit, or ever will? What poem has it written—but Mr. Pollok's 'Course of Time?' What philosophy—but Dr. Wardlaw's? Into what meditations of genius or reveries of imagination, but those of John Bunyan, has it ever breathed its soul?'

On taking breath after the perusal of this assault, which, dainty as it is, approaches more near to manly vehemence than many passages in the volume, we felt a measure of complacency in considering, that it is not we who proposed such a test. And we desire to know of our adversary, when, and how, and by whom it was established, that the genius of a literature is the criterion of theological truth. By what right has the Unitarian decreed that elegant letters are the signs of divine doctrine; and that the seal of a heavenly mission is to be like that of Aaron, whose rod blossomed into flowers? Calvinism is weighed in the balances and found wanting. '*What poem has it written?*' The true *lapis Lydius* has now been discovered. Calvinism has indeed been a 'burdensome stone' for more than ten generations to the impugners of grace. It has stood in the van of the army of the Reformation. It has cloven down the scholastic chivalry of Britain and of France, and made the name of the Covenanter and the Huguenot to tingle in the ears of a thousand enemies. It has reared munitions of philosophical and logical research, at which opponents are still laboring in vain.—It steeled the hearts and nerved the arms of those non-conformist pilgrims, whose sons are now raising up that which was the abomination of the fathers. But alas! 'what poem has it written?' Calvinism gave their indomitable valor to Coligny and Knox. Calvinism stilled to holy fortitude the mothers and daughters of *one* bloody Bartholomew's day, and the two thousand who went forth into exile for conscience sake on *another*.—Calvinism chartered the Mayflower. Calvinism laid out the plat of Boston. Calvinism founded that Harvard College which is now held by perversion of those ancient earnings, and whose sons now deride the hopes of those founders. But 'what *poem* has it written?' True, it has made philanthropists, like Howard, of whose system of thought it was the very life. It has spread its missionaries over every land, and penetrated arctic and tropical dangers, while the dapper, literary, exquisite clergy of liberal Christianity have been dreaming in luxurious apathy.—But from every boarding school, we seem to hear the indignant and unanswerable query, '*What poem has it written?*' Suppose it had written no poem: does that demonstrate its falsity, any more than the same is argued of Socinianism, because Socinianism has produced no sculpture, reared no Parthenon, and propelled no steam-car? Again we say, we are comforted that the criterion is not of our choosing.

But if we must a little further pull to pieces this flimsiest of gossamer, we would fain know by what subtle discrimination our author has arrived at this convenient distinction between Calvinists and Calvinism. 'We ask not what Cavinists have done;' we ask, (such is the apodosis needful to the sense,) 'What has Calvinism done? Bunyan, indeed, by a happy after-thought, is included in a special exception; perhaps, if it had suited the trimness of the period, the author's pen 'individuals,' acknowleged even 'among them' (nempe, Calvinists) to have 'genius and accomplishments,' by what principle does he so adroitly exclude their Calvinism from all share in the product? And when the multitudinous array, doubtless known to the author, but not yet revealed to us, of immortal bards among Socinians, shall be drawn out before our wondering eyes, why, we demand, may we not in like manner claim 'that the tone of religious thought and sentiment introduced' by them, has not been Socinianism? We have said not a word of John Milton, because, while the Paradise Lost is claimed by Anti-trinitarians, it may be equally claimed by Materialists, Anthropomorphites, and Polygamists; as all may equally found their demands on the posthumous 'Treatise of Christian Doctrine.'

There is a class, we would believe that Dr. Dewey does not write down to their capacities, who by *literature* understand a certain something, too feeble to grow into science, and too nebulous to consolidate into system. It is the ambrosia of the boarding-school, the magazine, and (sit venia verbo) sometimes the sermon. Dear, delightful literature! as necessary in the soiree, as the latest moustache from abroad, or the most exquisite confections and music. It is now all Italian, now all German. It immortalizes itself in the fugitive verses, set forth in certain latitudes, with and without pictures, and lacquered or gilt covers, 'thick as leaves in Vallambrosa.' Of such literature, we own, Calvinism claims no paternity. But in that larger, nobler, older sense, in which the *bonæ literæ* were allowed to comprise the high argument of Plato and Tully, or even the soaring imaginations of Jeremy Taylor and John Howe, we challenge for Calvinism a glory which shall stand as long as the last pyramid. For the great and glorious lineaments of Hall, of Chalmers, of Saurin, of Claude, of Edwards, of Owen, yea, of the sad, but unterrified and unequalled John Calvin, look down upon us from the panels of our time-honored castle, not (as Dr. Dewey sneers) like a 'dark and antiquated hatchment on the wall, the emblem of a life passed away,' but as portraitures of those whose life is still vigorous in the thoughts of men, and whose invincible armor still triumphs by means of the very logic they forged, for the conflict which we wage in their stead.

Perhaps we speak warmly; but is there not a cause? Let it be considered in what terms that system is derided and maligned, by which our fathers lived, and in which they died, as we also would live and die; a system 'which wears no form of beauty, that ever art or imagination devised;' a system whose frowning features the world cannot and will not endure; whose theoretical inhumanity and inhospitality few of its advocates can ever learn; whose tenets are not, as all tenets should be, better but worse, a thousand times worse, than the men who embrace them; whose principles falsify all history and all experience, and throw dishonor upon all earthly heroism and magnanimity!' Hear it, ye mighty shades of those who manned the walls of Calvinistic Geneva! ye who dyed the fields of France with martyrs' blood; ye men of the Covenant, who fell at Bothwell bridge; ye slaughtered saints, whose bones lay 'scattered on the Alpine mountains cold'—

'Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks.'

Nay, hear it, ye living freemen of Scotland, urging your way onward against a torrent of rebuke and opposition, that the Calvinism for which you suffer these things, falsifies all history and all experience, and throws dishonor upon all earthly heroism and magnanimity! But we have dwelt too long on the ungracious task of exposing what is after all, the unreasoning clamor of a fanatical misrepresentation.'—*Biblical Repertory.*

Wickedness of War.

OPINIONS OF DISTINGUISHED MEN.

'As long as mankind,' says Gibbon, 'shall continue to bestow more liberal applause upon their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the most exalted characters.' Smollet, the historian of England, writes: 'This terrible truth, which I cannot help repeating, must be acknowledged—indifference and selfishness are the predominant feelings in an army.' 'It is in my mind,' said Fox, 'no small misfortune to live at a period when scenes of horror and blood are frequent.' The name of Franklin, whose opinions will not be lightly regarded by an American, is enrolled in the catalogue of those who have expressed their condemnation of war. In one of his letters, he uses this language: 'We make daily great improvements in natural, there is one I wish to see in moral philosophy—the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats. When will human reason be sufficiently improved to see the advantages of this? When will men be convinced that even successful wars at length become misfortunes to those who unjustly commence them, and who triumphed blindly in their success, not seeing all its consequences? An elegant writer, still living, expresses the following sentiments: 'Those men whom the generality of mankind call heroes, and who have so often stained the hearths and the thresholds of palaces and cottages with native blood, fret a dangerous hour upon the public stage. Thousands shout to them applauses, while the truly great, good and illustrious hide their faces with their robes, and wait a surer and nobler recompense than the honor or applause of man, in a distant but a better world. But the time seems to be approaching, though in a spiral line, in which admiration for warlike enterprise will melt into vapors, like the bubble which excited it. The world may yet constitute one great vineyard; and warriors may meditate with awe and repentance, when they reflect that ALVA, after murdering many thousands, received his only sustenance, at the close of life, from the breast of a woman.'

The voice of the poet has joined the harmonious testimony of the wise and good, in portraying the horrors and iniquities of war. A volume might be filled with those sad notes which genius has uttered over the battle-field. The bard of Avon thus describes it:

"The gates of mercy shall be shut up,
And the flesh'd soldier, rough and hard of heart,
In liberty of bloody hand, shall range
With conscience wide as hell."

Young says:

"One to destroy is murder by the law,
And gibbets keep the lifted hand in awe;
To murder thousands takes a specious name,
War's glorious art, and gives immortal fame."

Even Byron, that striking illustration of the insufficiency of a mighty intellect to control a bad heart, told the truth when he thus described the scenes of battle:

"All that the mind should shrink from of excesses,
All that the body perpetrates of bad,
All that we read, hear, dream, of man's distresses,
All by which hell is peopled, or as sad
As hell—mere mortals whom their power abuse—
Was here (as heretofore and since) let loose."

All these different voices of the great and gifted of the past and present, declaring as they do, in unequivocal language, the wickedness of war, must be heard and felt by all thinking men as speaking the words of truth and soberness. Although many are those of the dead, truth never dies; and although dead, they still speak. Clear and decided as is this testimony, we will bring other evidence to prove that these sentiments are founded upon fact.—*Rev. Dr. Abeel.*

Life's Evening Twilight.

Translated from the German of Prof. Tholuck.

O death, how sweet thou art when he looketh upon thee who was never satisfied with this life, and who, in the progress of this brief economy, has found support and comfort only in the promises of an eternal life! Thy scythe has no terrors for me; it cuts down only what I would gladly leave behind, that the spirit's wing may soar aloft the easier. Old age! thine evening twilight for him who has a Savior, blend so undistinguished with the sunrise, that there scarcely lies a night between.

I will set my house in order. The thing is not difficult for me. My debts are all cancelled, my best possession I take with me, my children I entrust to the great Father of the fatherless, whose are the heavens and the earth, my body to the ground, and my soul to Jesus, who for more than one generation toiled for it, and redeemed it with his blood. Thus am I free and ready for the journey. The man who has settled his accounts in a foreign city, how gladly he approaches the gate, when his face is turned homeward. I have no more creditors upon earth, and know I shall find none above. O how blessed to die when we can say with King Hezekiah,—"Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou has cast all my sins behind thy back."

Life! I have enjoyed thee! Not every draught from thy fountain is bitter. No, all upon earth is not mere vanity, as soon as we enjoy not the creation alone, but in the creation the Creator also. But I take with me all that gives to life its sweetness—the friendship of my God, which flows in upon me through every creature as through so many ducts and channels. The earthly duct may be broken, but he knows well how to make others. Past, past, is life's enjoyment and sweetness, when taken only from the creature, but eternally present it is to him who sees in the good things of this life, the ultimate hand from which they are ever dispensed. Thus every day becomes a treasury, and the life of sorest poverty can thus be counted rich. No, I look not back upon it as upon an idle waste. As I now review it all in my quiet chamber, my heart fills with a rapture too big for it. I need—I feel it—I need a new heart and another tongue to express all that my God has done for me, and fitly sing his praise. O stupid is the heart that cannot understand how songs of praise for grace received will constitute a prime element in the blessedness of the redeemed. This is one of the gracious gifts of the Holy Ghost, that the longer one remains in the school of Christ, the richer fountain of delight does thanksgiving become. I have an abiding feeling that the gratitude of my heart can never here upon earth find its full expression. Words tell it not, weeping does not exhaust it, and even the swollen sigh, that breaks loose like a heavy spiritual teardrop from that heart, does not express the whole of it. But we shall have new tongues and a new dialect. Of angel tongues the apostle speaks, and with tongues of fire did they of Pentecost celebrate God's marvellous doings. O, when the eternal Pentecost comes, with its spirit-baptism, it will surely bring with it new tongues, that we may praise God for his wonder-workings, in far different strain than we can now do it with our lisping, stammering speech.

Zion, thou city of God, in spirit I am already one of thy citizens, and so long as the days of my flesh continue will I so improve them, that I may be prepared to enter in through thy beautiful gates not as an alien. Earth, whatever of thine I may not take with me, let that be forever forgotten, for it is not worth a remembrance. And since the choicest of all thou hast given me I need not give back, but can take with me, only should I cling to *thee* when the voice cries—THE BRIDEGROOM COMETH! If we ought to stand, our life long, like servants who wait for their master, with loins girded and lamps burning, oh how much more is that becoming to the man before whose door death is waiting.

Where is Heaven?

The Hebrews taught that there were three heavens. The first was the atmosphere which surrounds our earth to the distance of about forty miles, in which the winds and storms are generated. The second was the wide expanse which we see above us, and in which the stars are apparently set. The third was the immediate presence of Jehovah, called the "third heaven," or the "heaven of heavens." It is called the "heaven of heavens," to distinguish it from all other heavens, and designate as the highest seat of divine glory and power. It must be a place, as it is frequently spoken of as the dwelling of angels, and the spirits of just men who have left the earth and gone to God. It is often called "a city" and "a temple." "The throne of God is in heaven." Christ has entered into glory, and is sitting at the right hand of God. He tells the penitent thief that he shall be "with him in paradise," and prays that his disciples may "be with him where he is," that they may behold the glory which he had with the Father before the world was. David sings, "In thy presence is fulness of joy, and at thy right hand are pleasures forevermore." The wise man tells us that at death "the spirit returns to God who gave it." And what is that? To what world does it wing its flight? Does the freed spirit wander forever throughout the dominions of Jehovah, or take its flight at once to the immediate presence of God? Our world is a distant and insignificant member of the system of divine creation, but it holds on its way in its own orbit, while the souls of its inhabitants are flying from it at all periods of its revolutions. Night and day, near or afar off from the sun, more than eighty thousand immortal spirits pass from earth every twenty-four hours. And when they close their eyes in death, do they not awake to stand in the presence of their Judge?—*N. O. Protestant.*

Deacon Todd.

Two Lines of Poetry Gratis, or Sunday School in the Road.

Going out to church in the country, one Sabbath, we met a company of boys playing in the road. Says the old man,

"We'll open Sunday school here. I see several pupils that need teaching."

As we rode up, the deacon checked his horse, and called them around him, telling them that he had something to say to them. They readily came; for there was something so bland in his manner, that even children, to whom he was a stranger, seemed to approach him with confidence.

"Boys," said the old man, "I want to teach you all two pretty lines of poetry, and I'll not charge anything for it."

The boys stared at each other, and at him; but the deacon was in earnest, and they saw it.

"Now, I want you all to repeat together—We," said the deacon.

"We," repeated one or two boys.

"Must."

"Must," said they.

"Not."

"Not."

"Either work or play. Now, all together,

"We must not either work or play,
Because it is God's holy day."

"There now, boys, that's a good lesson. Run home, like good little fellows, and tell your mothers that old Deacon Todd taught you those two pretty lines."

As we rode off, the old man called out,

"O boys, you must teach them to all your little brothers and sisters."

"Y-e-s sir," shouted they in concert, every one at the top of his voice.

"There, now," said the old man, "didn't I tell you we'd have a Sunday school?"

Christian Index.

THE RECORDER.

BOSTON: THURSDAY, APRIL 15, 1847.

The Sinner's True Position.

He is a transgressor of the law of God. His conduct is rebellion against the government of God. Every sin is a hostile weapon hurled at the throne of heaven; and though it must fall infinitely short of its aim, it sufficiently discloses the true disposition of the sinner. It shews that he is all which the Bible describes him to be, as the enemy of God. He is a hater of the divine goodness, and an opposer of the divine will. The real malignity of sin can only be seen, when it is estimated by the excellence and perfection of him against whose holy will, rightful authority, and supreme dignity it is committed. Think what he is, who is foully wronged and insulted by every sin committed by his creatures. It is against Infinite Love, that every sin is perpetrated. This is the measure of its enormity. So good as God is, even so evil is the sin which is committed against him. No punishment can exceed its infinite demerit.

The malice which transgresses the law of love, thereby stabs, so far as it can, at the very life and nature of the godhead. And though it be impotent there, and able to inflict no injury in that direction, yet it does great harm among men. Not only is its influence most pernicious, and terrible as a spreading pestilence, but it wars against the best interests of universal being. In trampling on the divine law as he does in every act of transgression, the sinner is fighting against the welfare of all his fellow creatures. He is wounding them all in the most vital point, and is cutting into the only bond of union which can hold them together. He is doing that which loosens the ties of moral obligation, brings in confusion and every evil work, takes off the restraints which should chain up every corrupt propensity, tends wholly and only to turn all where it comes into a hell, and,—worst of all,—dishonors God, robs him of his glory, and refuses to have him reign over the soul.

Our Savior says of the sinner in his unbelief; "He is condemned already!" He is condemned by the law he has broken. He is condemned by the purity and rectitude of God, in going directly contrary thereto. He is condemned by that matchless mercy and compassion he requites with nothing but hardness of heart. The sinner is indeed condemned already. To be sure, he is not as yet arrested, he is not personally arraigned before the righteous Judge, he is not formally sentenced to everlasting death, he is not actually subjected to the penalty of the law. But all this hangs over him like a black and boding cloud, ready to burst upon his head at any moment. God, the ever present witness of his most secret thoughts, is only awaiting the result of his own patience and kindness toward the offender. He is waiting till it shall be seen whether the sinner will repent under the leadings of divine goodness; or whether he will go on to fill up the measure of his sins, and is to be delivered over to his doom as one utterly incorrigible, and as ready to tread under foot the blood of the Son of God, as he has been to spurn at the law and authority of the Father.

The sinner is in a state of constant peril, as liable to be cut off in his sins. It is an aggravation of the misery of his case, that he is usually unconscious of it. He fancies himself in safety, when environed with the greatest perils; he sleeps in supposed security, yet tosses feverishly on the brink of eternal ruin; he dreams of his imaginary worth and excellence, while he is becoming even more vile and corrupt in the sight of God, and rapidly verging toward an everlasting fall.

The sentence of death is recorded on his soul in the blackest characters of guilt. The execution of that sentence hangs suspended but for a brief and most uncertain time. The naked and uplifted sword of justice is liable to descend upon him at any moment. At every step his feet come nearer to the unknown limit which the forbearance of God has set. Each new sin is a fresh spark flying over the magazine, and likely to explode at once its accumulating stores of vengeance. He is beset with unutterable danger. It broods over him and closely surrounds him night and day. At any time, in any employment, and in any place, "wrath may come upon him to the uttermost."

Religious Efforts for the Poor.

The anniversary of the Benevolent Fraternity of Churches, (Unitarian) was held in Dr. Gannett's Church, Fast-day evening. Mr. Henry B. Rogers, the President, said this Association formed a heavenly bond of union and sympathy between the rich and the poor. It erects chapels for those unable to go to the ordinary churches—looks up Sunday scholars, and aims at the moral improvement and salvation of all the ignorant, degraded and suffering. Its agents are missionaries of the cross, who were sounding the depths of poverty, exposing the haunts of vice, redeeming some of their miserable captives, and saving from ruin many of the exposed, and leading them to the light of the spiritual life. In view of the vast amount of sin in so large a city, such an association seemed indispensable, and would surely be sustained.

The Secretary, Rev. Mr. Waterston, presented a very interesting report, embracing abstracts from the statements of the missionaries. The plan had been in operation upwards of 20 years, but under its present well organized system for 13 years. It had now in its employ 5 devoted laborers. Mr. Cruft had under his care, connected with Suffolk Street Chapel, 105 poor families; he had visited upwards of 2,000 such families the [illegible] 13 months; and held social prayer meetings, from house to house during the week, attended by different denominations. Twelve had united with his church, with good evidence of a spiritual change, and others had been baptized. He had repeatedly seen the death-chamber of the poor,

"Privileged above the common walks of life."

In his district there was great want of additional Sunday school teachers, especially males, to save the young from ignorance and ruin.

From the returns of Rev. Mr. Burton it appeared, that he had, as minister at large, very thoroughly surveyed the city—putting many under the care of such ministers or teachers as they seemed to prefer—urging a strict attendance on religious worship somewhere. He had visited 28 bowling alleys, which were furnished with intoxicating drinks, and attended by about 200 boys, among others, liable to be ensnared. He had learned from the Courts, that nearly all culprits had their early training at such places, and the subject called loudly upon the attention of the city authorities, as well as philanthropists. He had visited several Catholic Sunday schools, one of which contained 1200 pupils, and he thought they were accomplishing much good. He was accustomed to spend his Sabbaths mostly in giving instruction to families.

Rev. Mr. Winckley it appeared, had been accustomed to hold social religious meetings three times a week, besides special inquiring meetings. One hundred and eighty poor families and a large Sabbath school were now connected with his chapel. He had found great readiness among all classes to converse freely on the subject of salvation; and much gratitude, from the ignorant and wretched, had been expressed.

Another of these missionaries, Rev. Mr. Barnard had now been devoted to this work for fifteen years, with deepening conviction of the necessity of such a ministry. Their work was embarrassed, or rather greatly increased in importance, by the influx of immigrants. Two thousand had already landed on our wharves this year, and 15,000 last. They must be met in the spirit of love to their immortal interests.

Rev. Mr. Lothrop thought there was in the community no adequate *feeling* of the vast importance of this ministry to the poor. What, he asked, was doing? There were perhaps six or seven of these city missionaries, of all denominations. One large bowling alley or bar-room open on the Sabbath, might counteract the influence of all of them; might ruin more than they could save. And yet many such were still suffered. We might plant a chapel in every street, and however important and valuable, it would not avert the unwary from such temptation to iniquity and ruin.

He said the poor have a claim on us for equitable *remuneration* of labor, for *protection* from temptation, for *civility* in intercourse with them, and for the means of *moral* and *religious instruction*.

Rev. Mr. Ellis of Charlestown, said we came very far behind the example and precepts of the Savior, in reference to the poor. It was a peculiar characteristic of the gospel that it was designed to *bless the poor*, as well as others. But the regular pastor was considered *bound* to his pulpit and to pastoral visits among his charge, to the full extent of his strength. But the very fact of a man's having a pew, was evidence that he had books and all the means of spiritual improvement, of which the poor are destitute. There was therefore a peculiar necessity for this extra specific ministry. The ignorant, destitute and tempted, could not be forgotten by those enjoying gospel privileges, without great guilt and ingratitude. The very beggars at our doors, however unworthy some of them may be, should be regarded as angels of providence, calling us to go out and inquire after the spiritual interests of the neglected. We should not be satisfied, he said, with the occasional delivery of a tract, or some soft sentimental remarks; but persons of energy in other matters, should show their energy and courage in honest and faithful efforts to arouse others, even the most hopeless, to the mighty interests of the soul, and they would not fail of a rich reward.

In a similar strain of earnest remark, Benjamin Seaver, Esq., followed. A higher tone of this missionary spirit, he said, must be diffused;—funds must be increased. He would consider the suspension of those City Missions, as a far greater calamity than the burning down of churches, for they would be sure to be rebuilt by the rich, who too often cared for themselves more than for others for whom Christ died. He heartily rejoiced that other denominations were moving in the work.

***

Revivals.

"O Lord, revive thy work."

What is a revival of religion? In its primary and liberal meaning, the word *revive*, always presuppose a better antecedent state than the present. Thus a field which was green in spring and parched in summer, is revived by the rains of autumn; and thus a half starved child is revived, by giving it food. Thus a christian is revived, when he is restored from his backsliding; when he sees and mourns over his short comings in duty; when the breath of prayer returns; when his spiritual pulse, which could scarcely be detected for weeks and months, again beats high and strong; when his bowels yearn over perishing sinners, and when his daily and nightly prayer is, "Lord, what wilt thou have me to do?"

In like manner, a church is revived, when brethren begin to "speak often one to another, and the Lord hearkens and hears;" when they humble themselves before God in their closets; when they hasten eagerly to the social prayer meeting and wrestle with the angel of the covenant, with an impunity which can take no denial.

But the term *revival*, has been so used in this country to denote the simultaneous awakening and conversion of sinners, as well as the vivification of christians, that it will save time to employ it in this general sense.

It is not every religious excitement, that deserves the name of a revival. In almost every age, there have been fervid excitements, among such calling themselves christians which it is impossible for any sane and enlightened friend of true religion, to ascribe to the influence of the Holy Spirit. Such were the Anabaptists of Germany, and such are the Mormons and Millerites of this country.

Nor is it by any means certain, that what are regarded as glorious outpourings of the Spirit among much more numerous and enlightened sects, are all genuine revivals of religion. Thus when it is proclaimed exultingly through the press, and the land, that under some favorite evangelist, hundreds have been converted in a few days; and when we are assured, that a year or two after, hardly one in twenty of them can be found, giving evidence of having been truly converted, we cannot look back upon it as a remarkable work of the Holy Spirit. There was a great religious excitement, but not a revival. "It was a fire, but the Lord was not in the fire. It was an earthquake, but the Lord was not in the earthquake." The animal feelings of the multitude were wrought up to the highest pitch. There was great nervous excitement, and perhaps much loud groaning and shouting Glory to God; but when the revivalist was gone, and the commotion had subsided, there was small evidence left that "the Lord had been among them of a truth." Such scenes occurred, after the undoubted and glorious revivals in the days of Edwards and there, in our own times, under such high pressure itinerants as Burchard and Knapp and Swan. There may have been a few conversions, where scores and hundreds were reported, but the chaff so vastly exceeded the wheat, that it could not with any propriety be called a harvest.

Nor even does it come under the proper definition of a revival, when a very few members of a large church are stirred up to prayer and effort for the conversion of sinners; when there is a visible seriousness in the congregation; when extra religious meetings are held and well attended; and when here and there one, in the course of a few weeks is awakened and "brought out of darkness into marvellous light." The Spirit of God is undoubtedly in that place, and his presence is most thankfully to be acknowledged; so it is, if but a single individual is converted anywhere; but something more marked and general is necessary to constitute a revival. Every drop that falls from the clouds is pure water, but a few drops do not make a shower.

But there is, as has been abroad intimated, a true revival in the church, when after a spiritual drought, of longer or shorter continuance, christians begin to weep in secret places over their backslidings; when they become so oppressed with a sense of their spiritual declension and unfaithfulness that they cannot hold their peace; when this state of feeling increases and spreads in the church, till it becomes general; when social prayer meetings are frequent and crowded, and there is great importunity and perseverance in prayer;—then there is a revival in the church, or in the strict and literal sense of the term.

And when, under the plain and faithful preaching of the word, the attention of sinners is arrested; when within a short time, many are brought to see their danger and their guilt; when the law thunders in their ears, exciting "a fearful looking for of judgment and fiery indignation;" when in view of the desperate wickedness of their hearts, of their utterly lost and perishing state, numbers are heard asking what they must do to be saved; when they give up all hope from every other quarter, and cast themselves unconditionally upon the mercy of God in Christ; when the stony heart is taken away and a heart of flesh is given, and a new song is put into their mouths, and they enter upon a new life, and begin to adorn the doctrine of God our Savior, then is there a revival in the congregation. Then is there joy in heaven over many sinners that repent, and this is the more popular and comprehensive meaning of the term.

Revivals of religion, according to this definition, are by no means of recent origin. There was one in the days of Joshua. There was another in the days of Samuel. There was a general and very remarkable revival in the early part of the reign of Josiah; and there was another, in the time of Ezra and Nehemiah. There was an extensive revival under the preaching of John the Baptist, and another of wonderful power, which began on the day of Pentecost, and spread rapidly from Jerusalem into the surrounding country. So there were afterwards great revivals under the preaching of Paul and his fellow laborer, in Ephesus, Corinth, Phillippi and other heathen cities. So also in the sixteenth century, there were powerful revivals in Germany, Switzerland and Scotland. About a century ago, the Spirit was richly poured out upon the churches of this country, under the preaching of Edwards, Whitfield, the Tennents, Bellamy and others; and again (after a great drought of fifty years,) under the ministry of Strong, West, Hyde, Mills, Griffin, Hallock and their cotemporaries, "of like precious faith."

Since the beginning of this century, there have been hundreds, yea, thousands of revivals, in the churches and congregations of this land; but within the last four or five years, it has seemed as if another great spiritual dearth had commenced; and though there have been showers here and there, already is the famine sore upon us. When will "the years of the right hand of the Most High return?" "O Lord, how long must the heavens be shut up? "O Lord, revive thy work in the midst of the years; in wrath remember mercy."

Rev. Mr. Hitchcock's Fast-day Sermon.

On Fast-day afternoon, it was our privilege to hear Rev. Mr. Hitchcock of East Boston preach. The theme of his discourse was *Slavery*. Before he entered upon the discussion, he remarked that the feeling at the North against this sin was becoming stronger and stronger. There only wanted an occasion for its manifestation, and it would be found that there was one spirit in this section of the Union. Hitherto this spirit had been suppressed by party ties; but things were now so shaping, that old organizations were breaking up and new ones forming. The North must yet present an undivided front to this great enemy of human liberty.

He also remarked that all great reforms had been carried on by some of the best and some of the worst of men. In carrying forward the anti-slavery enterprise thus far, some of the worst of men had been engaged in it. They were *discontented, restless* men, who were dissatisfied with the existing order of things in church and state. They wished to demolish all existing institutions, that they might rise to eminence upon their ruins. This class of men have now nearly lost sight of the slave, and are combating the church of God and civil government. They are a curse to the slave, and prevent his emancipation, because their vituperations and malignity prevent good men from becoming their associates.

Mr. H. considered slavery not merely an evil, injurious alike to the master and slave, but also a sin in itself. No law of man can make a human being a chattel, a thing. Human beings have rights given them by God, of which no other human being can deprive them without committing a wrong, and no human legislation can make that right which is in itself wrong.

Mr. H. said that the only remedy for slavery was immediate emancipation. This sin must be treated like rum-selling, theft, or any other violation of God's law. It must be repented of and forsaken. He appealed to historical facts, to show that no danger was to be apprehended from taking such a course. It was safe for the master and the slave.

This is a brief outline of the discourse; and it was manifest that he had studied his subject in all its bearings. Discussions similar to this cannot fail ultimately to break the yoke of the oppressor.

Slavery as It Is.

The following letter we copy from an exchange paper; of the writer of the letter we have no personal knowledge; he resides in a distant part of the country; the paper in which his letter is published, speaks of him as being a physician by profession; he is doubtless a credible witness.

One of the editors of this paper, during a short visit at the South, attended a *slave auction*, at Edenton, North Carolina. There were 18 slaves sold; they had been mortgaged as personal property by a man in embarrassed circumstances, who could not fulfil the condition of the mortgage, and they were consequently disposed of as any other personal property would have been under similar circumstances. It was a truly painful sight to behold a fellow being put forth before the as- [illegible] merchandize. The first negro sold was a young fellow some 20 years old; he showed as little emotion as a horse would in the same situation; he was bid off by a neighbor of his former master, and from what we knew of the two men, he was a gainer by the change. The price for which he sold was $350. One or two other negroes were sold, and then was brought forward a woman with three small children, one of them a babe, who were all sold together. Thus far the slaves sold had manifested no feeling in the matter. A large, stout, coarse negro woman, some 30 years old, was next put under the hammer; she broke out into a loud, coarse, distressing cry; our yankee blood boiled; we felt for the moment, had we been in her place, that we would have washed our hands in the blood of those who were making us an article of sale; what can justify such an outrage upon the rights, the feelings, the happiness of a human being? Let those answer who commit the wrong.

There were two notorious *slave-dealers* present at the sale, of whom this woman seemed to have great fear, and whom all the negroes regard with those feelings of hatred and dread which their inhuman business deserves. One of these dealers bought a little girl some six or seven years old for the sum of $120. We saw the parents of the child talking with him after sale, and trying to make some arrangements with him so that their child might not be taken from them. He told them that if they could find any one who would give him $150 for the child he would not take it away. For their consolation, he told them he would take good care of the child; and so he would we have no doubt, and sell her to the first man he could make a good bargain with; poor consolation this to the outraged parents. The parents of the little girl did not find any one to take her at the price demanded by the slave-dealer, and she consequently was taken from her parents to be traded off by the hard hearted dealer in human souls.

Whatever may be said in justification of the system of slavery as it exists in this country, nothing can justify this inhuman and brutal sale of human beings endowed with the feelings of love and affection, and a capacity for great happiness or misery. Doubtless, so long as the institution of slavery exists, the slaves must be transferred by sale from one master to another; but it might and should be under restrictions which would prevent the horrible outrages which an indiscriminate and unrestricted sale must necessarily cause.

But to return to the letter of Dr. Harvey, which appears to have been directed to the editor of the Pennsylvanian Freeman:—

CHADD'S FORD, Dec. 25, 1846.

DEAR SIR:—Myself and two others lately visited the eastern part of Virginia to see the cheap lands much talked of now in agricultural articles, and there saw a slave auction. My friends were not abolitionists before, and pitied my credulity when I told them the horrors of slavery; but one week in the Old Dominion has added two staunch adherents to our cause. I wish every pro-slavery man and woman in the North could witness one slave auction.

We attended a sale of land and other property near Petersburg, and unexpectedly saw slaves sold at public aution. The slaves were told that they would not be sold, and were collected in front of the quarters, gazing on the assembled multitude. The land being sold, the auctioneer's loud voice was heard, "bring up the niggers." A shade of astonishment and affright passed over their faces as they stared first at each other and then at the crowd of purchasers, whose attention was now directed to them. When the horrible truth was revealed to their minds that they were to be sold, and nearest relations and dearest friends parted forever, the effect was indescribably agonizing. Women snatched up their babes and ran screaming into the huts. Children hid behind the huts and trees, and the men stood in mute despair. The auctioneer stood on the portico of the house, and the "men and boys" were ranged in the yard for inspection. It was announced that no warranty of *soundness* was given, and purchasers must examine for themselves. A few old men were sold at prices from $13 to $25, and it was painful to see old men bowed with years of toil and suffering, stand up to be the jest of brutal tyrants, and to hear them tell of their disease and worthlessness, fearing that they would be bought by traders for the southern market.

A white boy about 15 years old, was placed on the stand. His hair was brown and straight; his skin exactly the same hue as other white persons, and no discoverable trace of negro features in his countenance.

Some coarse and vulgar jests were passed on his color, and $2,00 was bid for him, but the auctioneer said "that it was not enough to begin on for such a likely young nigger!" Several remarked that they "would not have him as a gift." Some said a white nigger was more trouble than he was worth. One man said it was wrong to sell white people. I asked him if it was more wrong than to sell black people. He made no reply. Before he was sold, his mother rushed from the house upon the portico, crying in frantic grief "My son, ho, my boy, they will take away my dear ——." Her voice was lost as she was rudely pushed back and the door closed. The sale was not for a moment interrupted, and none of the crowd of ruthless tyrants appeared to be in the least degree affected by the scene. The poor boy, afraid to cry before so many strangers, who showed no signs of sympathy or pity, trembled and wiped the tears from his cheeks with his sleeves. He was sold for about $250. The monsters who tore this child from his mother would sell your child and mine if they had the power. During the sale, the quarters resounded with cries and lamentations that made my heart ache. A woman was next called by name. She gave her infant one wild embrace before leaving it with an old woman, and hastened mechanically to obey the call, but stopped, threw her arms aloft, screamed and was unable to move.

One of my companions touched my shoulder and said, "come let us leave here, I can bear no more." We left the ground. The man who drove our carriage from Petersburg had two sons who belonged to the estate—small boys. He obtained a promise that they should not be sold. He was asked if they were his only children. He answered, all that's left of eight. Three others have been sold to the South, and he would never see or hear from them again.

As northern people do not see such things, they should hear of them often enough to keep them awake to the sufferings of the victims of their indifference.

Very respectfully, your friend,

ELWOOD HARVEY.

Home Missions.

We present our readers with some extracts from a sermon preached before the Society for the Promotion of Collegiate and Theological Education at the West, by Rev. N. S. S. Beman, D. D. of Troy, N. Y. Dr. B.'s testimony tends to strengthen the conviction which is fastening itself upon the minds of thinking and far-seeing men, that the best, the wisest, and the most energetic efforts of the East are now required to give a right direction to the rush of population which is spreading over the fertile fields of the West.

A NEAR VIEW.—I have been in what we call the Great West. I have seen our fathers children there; and I have charged my soul, before God, never to forget them. Better that "this right hand forget her cunning, or this tongue cleave to the roof of my mouth." It is another picture that meets the eye there,—and in many of its lineaments and shades a sad picture, too,—and not the charming one we have been accustomed to gaze upon among ourselves. The friends of God and of a thorough christian education are comparatively few, and scattered, and feeble. The population is outgrowing their means, and they look to us for help. And as "bone of our bone, and flesh of our flesh," they should not look in vain. If the West is "destroyed for lack of knowledge," while we have in our hands the power of averting that doom, God will by and by say to us,—"The voice of thy brother's blood crieth unto me from the ground." And it will be a fearful cry, if it shall go up to Heaven amidst the convulsions of this Republic, the sacrifice of our liberties and the wreck of our homes!

ITS CAPABILITIES.—We have all heard again and again, of its vast extent. After crossing the great river which divides it into eastern and [illegible] souri, from its source along a most beautiful and fertile valley, for three thousand miles, and when it mingles its turbid waters with the clear crystal wave of the Mississippi, it is more than twelve hundred miles, by the channel it travels, from the ocean. Take the States and Territories this side of the Mississippi river, and north of the Ohio, and they may hereafter sustain, if as populous as Europe, nearly thirty millions of people; and if as populous as China,—and there is no reason why they may not be—forty millions. And this is less than one quarter of the valley. The whole area of it may be set down at one million one hundred thousand square miles; and with the population of China upon each square mile, we shall have one hundred and sixty-five millions of immortal beings growing up for eternity. This includes the whole area drained by the Mississippi and all its tributaries. Nor are we to forget that the country is as rich in resources, as it is broad and boundless. Never did mortal eye rest in silent rapture upon a finer soil, or upon more luxuriant productions. And the treasures that lie buried beneath the surface, are as productive and valuable as those which are above it. The lead and copper mines are among the best in the world. Iron and other useful metals abound. Building materials for cottages or palaces, possessing the properties both of beauty and durability, are not wanting. In one word, everything necessary for converting the wilderness into smiling harvest fields, and joyous and exulting cities, nature has furnished in abundance. God, too, who made this land of wealth and beauty, has opened the best channels of commerce, by their own water among themselves, and, by their easy access to the ocean, unto the ends of the world. Their products may reach every clime.

Let a man who has his home, either by birth or emigration, in this great valley, stand upon some high bluff which overhangs the mighty "Father of Waters," and survey the extended, wide-spread and magnificent scene which surrounds him, and other parts of the globe will seem to lessen in his view. New England lies ensconced in a nutshell. The Atlantic slope is but the fringe upon the mantle of beauty which covers this fertile land. Let him send his thoughts up this picturesque stream, dotted with its thousand green islands, till it reaches, in the distant North, the gushing springs from which it issues,—or let him trace the same stream as it becomes deeper, and broader, and more majestic, on its way to the ocean; and you have a single water-course, in its meanderings, of more than two [three?] thousand miles in length! On the West, his country, as defined by nature, extends to the Rocky Mountains, and on the East to the summit of the Alleghanies,—and these everlasting chains which bind a continent together are thousands of miles apart. Here is room for another Assyrian Empire, or for a second Roman.

IT MUST HAVE HELP.—Here is spread out before us an embryo world, and that world is to be peopled by a race of giants; but whether they will be giant-angels or giant-demons, must depend on the beneficence of eastern churches and the grace of God. If left to themselves, the country is ruined. They have not, within themselves, the available resources of intellectual and moral self-preservation. Their means, even if they were disposed to apply them, are not adequate; and the will is often wanting where the ability is not. Without foreign aid, their population in its rapid increase, must soon fall under the influence of incurable ignorance, or receive its training from those whose principles and policy are adverse to our religious and political institutions. If christians sleep on, as they have been sleeping, Roman barbarism will have that valley. *There is danger*, and the sooner the note of alarm is sounded, the better. If this note receives a proper response, the work, though difficult, can be done, and the destinies of this immense valley, for ages, perhaps till the millenium and the end of the world, will be settled, as upon a solid and eternal rock.

Revivals of Religion.

MASSACHUSETTS.—The minister in charge of the Methodist church in Natick, writes to Zion's Herald that between thirty-five and forty have been converted or reclaimed. Most of the young converts are decided, zealous, and happy in God. They promise usefulness to the church. Some others are seeking Jesus. We are trying to labor and believe for a perpetual revival; this is the only true doctrine.

NEW YORK.—The N. Y. Observer has a letter from the pastor of the Presbyterian church in Jamaica, L. I., which says:—

"A revival of religion commenced in my congregation, in November last, and continued during the winter. It was very much confined to a particular neighborhood, at a distance from our house of worship, but in which prayer-meetings and the monthly concert are regularly maintained—which also has a flourishing Sabbath school, and where I am in the habit of keeping up, for the greater part of the year, a weekly lecture. As the fruits of this work, twenty-five have already made a profession of their faith in Christ; and several have united, or will unite with the Reformed Dutch church."

La Grange, N. Y., has enjoyed a time of refreshing. Neighbors who have been at variance have confessed and wept and rejoiced together. Backsliders that we supposed must be excluded, have returned with broken-hearted confession. The unconverted have felt its power, and many of them have yielded to the claims of the gospel. Some thrilling scenes have been witnessed. About forty, it is thought, have passed from death unto life. The work has spread into the Methodist society, and converts are being multiplied there.

We hear, says the N. Y. Observer, that there is a revival of religion in progress at Lexington Heights, in the Presbyterian church, under the care of Rev. J. Judson Buck.

KENTUCKY.—We learn from the Watchman and Observer, that a meeting of deep interest was held a few weeks since in the church in Lebanon, Ky. A number of hopeful conversions occurred, and the subjects of them have united themselves with the different branches of the church. About twenty have united with the Old School Presbyterian church.

ILLINOIS.—The church in Macomb, Ill., to which Rev. W. K. Stewart is pastor, is enjoying a very interesting refreshing at this time. About forty persons had professed conversion in the village.

For the Boston Recorder.

"It isn't I."

MESSRS. EDITORS:—When little broils occur among children, we sometimes hear the boisterous language of, "It is n't I," or "It was n't me"—but the influence of this arch deceiver is by no means confined to our juvenile population. He is of ancient origin, and has dwelt among men from the beginning of time. The old serpent probably had recourse to his aid, when he disguised himself for the ruin of our race. But he is first introduced to us in the garden of Eden, soon after the fall.

"It is n't I," here first entered the human breast, and broke forth in the trembling language of guilty Adam. "The woman which *thou* gavest to be with me, she gave me of the tree and I did eat." Thus dividing the blame between God and the woman. Eve, also, was infected with the same self-justifying spirit; for when interrogated she replied, "The serpent beguiled me, and I did eat."

We next find this "It is n't I," in the bold reply of impious Cain, when questioned by the Lord his Maker respecting his brother. "Am I my brother's keeper?" He was also very popular in the antediluvian world, and seemed to take possession of every breast, save one. In fact, he was the occasion of the flood; for had the inhabitants of the old world individually condemned themselves for their unbelief, and listened to the righteous preaching of good old Noah, God might have repented him of the evil, and the world been saved. But it is impossible for us to track this old deceiver, in his various and endless wanderings among the children of men, or notice his innumerable mischiefs.

We can only touch upon, now and then, a deep laid plot of his, by which he lulls the conscience to sleep—quiets the mind, and pro- [illegible] dwelt securely in the bosom of King David, from the time of his unhappy fall, till aroused by the faithfulness of Nathan the prophet. Here the plain language of "Thou art the man," exceedingly discomfited him, and he was compelled to flee, as he always is, when true love between brethren prompts to undeviating faithfulness.

He inhabited the breast of Pilate, when he washed his hands saying, "I am innocent of the blood of this just person, see ye to it." He called upon Peter, when the fear of death led him to deny his discipleship, but he did not tarry long. A look from the piercing eye of Peter's injured master detected him, and he hid his face and went his way, when Peter retired to weep.

He did not appear openly at the last Passover, but he skulked and lay hid in one corner of the heart of Judas, and emboldened him hypocritically to ask the solemn question, "Lord, is it I?" in common with the true disciples, that he might seem to fellowship them, and accomplish his purpose. But though he finds not audience where Christ is present, or where true faith in him is in exercise, he has a great deal too much to do with the real people of God, and often exerts too much influence over them. He is also busy in our families and schools. In the little discords which arise among children, this "It was n't I," is often very bold and confident, and every parent and every teacher knows what it is to contend with him.

But he is more of a thinker than a speaker, and he always enters our churches on preaching days, and sometimes sits triumphant on the countenances of hearers, while they shove off all the pungent truth the speaker utters upon the shoulders of their next pew neighbors, or wish Mr. Such-an-one was here; the sermon is so perfectly applicable to *him*. And he is so sly—the master of so much cunning, that he has been known to creep even into the pulpit, and prevent the application of uttered truth to the conscience of the preacher himself.

But there is no end to the devices of this fellow; and a near kinsman of his is often seen riding upon his back. Perhaps he is his first-born. I do not exactly know his name, but his works are manifest. For when judgments are abroad in the earth, he goes about preventing "the inhabitants of the world from learning righteousness." He tells them that "neither losses or crosses, sickness or death, pestilence or famine, not even bloodshed and starvation, in all their horrors, are to be ascribed to the particular providence of God. None of these things are the consequence of personal guilt. They are common occurrences, which come in the course of nature, or at least by the sins of others. And penitence and prayerfulness are useless, and by no means called for; at least individual penitence." I have heard *him* called, "It is n't God;" and since his influence relates principally to the providence, or threatenings of the Lord, it may not be improperly that he is so called. But it matters little. Woe unto him who calmly listens to either of the above-named deceivers. For sin and its punishment are matters of fact, and personal guilt and its consequences always lie between God and our own souls, and at his tribunal they must be settled, without the interference of a third person, unless we fly betimes to the ark of safety, and find an advocate in *him* who *alone* is able to save.

L——.

Antique Gems.

Englished from the antiquated works of the earliest British Divines, preserved in the British Museum, London, England.

BY ROBERT E. H. LEVERING.

34.

REFLECTIONS CONCERNING THE APPLE TREE.

"As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shade with great delight, and his fruit was sweet to my taste."—SOLOMON'S SONGS. ii, 3.

Whether this is the citron or apple tree, it will supply food for meditation. Although it is not as stately and pleasing to the eye as many trees of the wood, its fruit is beautiful, delicious and wholesome. So Christ came in a form so undesirable to the depraved taste, that "his own received him not," expecting him to appear as a temporal monarch and conqueror; but the fruits of his abasement and sufferings render him more glorious in the view of the believer than the greatest potentate or warrior of the earth. How refreshing to the sun-scorched traveller are the shade and fruit of that tree, giving him fresh vigor to pursue his journey. So the believer, persecuted, tempted, distressed, dismayed or tormented by conscience, flees to Christ as to the shadow of a great tree in a weary land, and invigorated by his smiles and renewed by his grace, is encouraged and strengthened to tread successfully the heavenly course.

While observing its progress I have called the apple tree the tree of human life. How like youth in its budding, when its strong shoots and lovely flowers seem proof against every future calamity. But when the breezes are balmiest and the sky serenest, I have perceived its buds and flowers scattered on the ground from a slight cause,—as the infant in embryo, or just after breathing the first breath of life, or amid the sports of childhood, is snatched away by death's relentless hand. I have observed again the young fruit, which gave promise of arriving at perfection the day before, dropping to the ground beneath the pluckings of the smallest birds, as the youth or maid, from a neglected cold or little excess in eating or drinking, is forced to give his or her charms to the consuming worms. At a late period, I have observed the fruit, at unequal intervals falling in all hours of the day, emblematizing the general influence of death over the human race, destroying in every season of life, and consigning to the grave beings of all ages.

Musing beneath its shade, I have been startled by an apple falling from the summit, as if reporting its consequence when it touched the ground; while the fruit, although equal in size, dropping from the lowest boughs, made little or no noise when reaching the earth. So fall men and women from lofty stations into the bosom of their mother earth, their deaths being reported to earth's remotest bounds, while those in lower ranks of life, just as great had they been educated in the same manner, sink to death without being known beyond their little spheres.

Attracted by chattering birds I looked and saw them picking the best fruit, selecting it with infallible certainty, as the men and women of the best talent and purest piety are too often selected for the attacks of slanderers. A passing blast of wind brings a shower of fruit to the ground, even as a pestilence passing through a district destroys human life indiscriminately and unrelentingly.

Then again I have observed an apple in its course downward through the tree force another from its stem, and these bring others to the ground. So have I observed grief for the death of another bring several sympathising relations and friends to the grave. Thus, while reflecting beneath the apple tree, has "the fruit been sweet to my taste," reminding me of the instability of life and the perishability of earthly things. I have passed that way in the autumn, observing the peasants gathering the fruit thus strown upon the ground for the master's use, to be converted into cider, or other refreshing and useful preparations, as "the dead small and great" shall be raised according to the will and good pleasure of God.

35.

CHRIST IN THE SHIP.

"And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm."—MATT. viii, 26.

No wonder the waves of the fretful sea of Galilee obeyed his mandate, for he was, is, and will be forevermore the God who created all these, and has power over them. Why did the disciples, who had been so prone before to unbelief, now immediately and firmly believe in his divinity, and that he could, of course, still the waves, and save them from shipwreck? Great dangers, as well as great affliction, are good for the soul—good for increasing faith—good for those who are drooping and sleeping in Zion,—imparting a meek dependence on him who alone is able to sustain and comfort in the darkest hour of woe. When Jesus is in the vessel, let the loudest and most awful storms arise, we need not fear surrounding danger, believing it cannot hurt us—even the very hairs of our heads are numbered; our days are numbered also—and *only* at the appointed time will he permit the golden bowl to be broken. Cæsar, the ancient hero, was voyaging when a terrible storm arose. All on board were terrified and paralyzed, when he cried, "*Remember, Cæsar is with you!*" Superstitiously adoring him as an almost God, their fears were banished by his expression. Still they might have been lost; but when mortal aid is unavailing, Christ Jesus can deliver our souls as well as bodies from harm. But the "men" on board the vessel with Christ, perhaps the sailors or others who had thrust themselves there, "marvelled" on beholding the sea obeying his voice; and yet, perhaps, were among those who afterwards crucified him. Holy things in a slight degree occupy the attention of the wicked in danger or sickness, but when these have departed their unbelief returns—so prone is the depraved heart to follow that which is evil.

New-York.

CORRESPONDENCE OF THE RECORDER.

Missionary Farewell—Rev. Dr. Ferris' Address—New York Presbyteries.

NEW YORK CITY, April 10, 1847.

MESSRS. EDITORS:—The farewell meeting for Rev. Messrs. Doty and Tallmadge, missionaries of the American Board to China, was attended on Sabbath evening, by a crowded audience. Dr. Anderson was present, and gave the instructions of the Prudential Committee, and Dr. Ferris delivered the farewell of the churches, to which the missionaries briefly responded.

Respecting China as a field of missions, Dr. A. remarked, that Divine Providence had been wonderfully displayed in closing it against the efforts of popery, until the protestant world was waked to the task of its evangelization, and in opening it so gradually, and in such a manner as to leave us abundant field for the exertion of all our powers most advantageously, while papal missionaries are prevented from overrunning the interior, which we have not yet the means of reaching, if it were accessible by us. In almost every respect, he said, we may now proceed as if the whole empire was open to us, and there is no reason to doubt that, as we are able to extend our efforts, the gates will be unfolded.

Meantime the committee are looking for a more universal response to these providential indications. The revivals with which some of our theological seminaries have been blessed, have partaken of the apostolic spirit, and from one of these institutions they have already commissioned ten to the heathen during the present year.

The national religion of China is less compact than the systems of India, and can be more easily overthrown; the various dialects of the language are indeed perplexing, but each of them is spoken by millions, and then a book in Chinese can be read anywhere in the empire. The concentration of the government presents also a ground of hope, for "the king's heart is in the hand of the Lord." The conversion of China may come suddenly, and while men are saying, Lo here, or Lo there.

We bid you farewell, said Dr. A., as favored men. No manner of life is so uniformly satisfying as that of the missionary; none die with a hope more full of immortality; we shall not linger here many days, but in another world we expect to meet you, and there joyously review these missionary scenes as the memorable spots in this earthly life.

Rev. Dr. Ferris remarked, that while the outfit for this mission had been preparing, two other missionaries had been sent from our shores; one, a band of soldiers, burning with desire to join the horrid din of battle; another a mission of mercy: a ship freighted with food for the famishing, whose cry has reached our ears from over the sea. The former all good men deplore, the latter they contemplate with grateful hearts; the former designs the slaughter of men, the dispersion of families and a wide and dreadful desolation of all the interests of social and domestic life; the latter steps in between death and his victim, and snatches parent and child from the grasp of the destroyer, and many a heart is leaping for joy to-day, invoking the richest of heaven's blessings on those who sent it forth.

But your mission, said Dr. F., bears a higher character; you go to elevate the degraded, to enlighten the ignorant, to save the infant from the murderous hand of its father, to give woman her true place in society. The more your mission is contemplated in its end, its spirit, and sacrifices, the more it stands out as the most glorious in which man can engage.

The speaker alluded to the history of the missions of his denomination, (Reformed Dutch) and concluded with a brief address to Mr. Doty, as the missionary pastor of his church.

The Third and Fourth Presbyteries of New York held their sessions during this week. The overtures of the General Assembly have been the subject of considerable discussion in each of these bodies. Some years since the New School General Assembly made such an alteration in their constitution as changed their annual to triennial meetings. At the last meeting, however, which was held in 1846, instead of dissolving, they adjourned to meet in Cincinnati, in May 1847. This it is claimed by many, is a violation of the spirit of the constitution at least, if not of its letter. Besides, they have made provision for the election of new delegates, and the transaction of business which clearly belongs to the Assembly of 18[illegible]. If it be conceded that they may constitutionally hold an *adjourned* meeting in 1847, they cannot anticipate the action of the next General Assembly, and, so far, their action would be null and void.

There is another knot in this difficulty. The General Assembly have sent to the Presbyteries an overture for the change of the constitution, so as to restore its judicial power and annual meetings. Should it be found at Cincinnati that a majority of the Presbyteries are in favor of the proposed change—a circumstance that is highly probable—a large minority will declare that that body has not power to change the constitution, and will refuse to recognize such an act. It will require much wisdom and coolness so to manage that assembly as to escape altogether a second division in the Presbyterian church.

In the Third Presbytery, a motion was introduced by Dr. Cheever, respecting the duty of ministers in regard to the Mexican war, and a committee appointed to prepare a series of resolutions for publication. The duty of a manly, earnest protest by the clergy against this whole business of national highway robbery was very forcibly urged; there seemed but one sentiment on the subject.

C.

ACCESSION TO LITERATURE.—Rev. Mr. Perkins, writing in the Missionary Herald, under date of November 30, communicates the gratifying intelligence that the last sheets of the New Testaments in modern Syriac were then passing through the press. The expense of this edition of the New Testament is defrayed by the American Bible Society. The most interesting auspices, says he, under which we give the Nestorians the New Testament, is found in the present state of our field. The unspeakably precious shower of divine grace that has been descending upon this people, during most of this year, has wrought a state of preparation for the reception of the truth in the love of it, and created an eager, longing desire for the Word of God.

RELIGIOUS INTOLERANCE.—The emperor of Russia has recently issued a decree, the object of which is to prevent proselytism in favor of any other religion than the Greco-Russian. The most severe penalties are suffered by those who abjure their religion, or who cause others to do so, even to disinheritance, loss of property, corporeal punishment, imprisonment and exile. These acts of bigoted Russia, befit the tenth, rather than the nineteenth century.

SECEDERS FROM THE CHURCH OF ROME.—We observe by our exchange papers, that a lively interest is evinced in New York, in behalf of the *German Seceders* from Romanism. It is stated, that several gentlemen, well known to the public, of different religious denominations, have consented to act with the congregation as an advisory committee, in respect to its temporal affairs. Rev. Dr. Giustiniani, the pastor of the congregation, is now engaged in collecting funds to defray their current expenses, and to procure for them a suitable place of worship.

Fall of Vera Cruz.

The stripes and stars wave over the city; and the Castle, the Gibralter of Western America, is in the power of the "army of occupation." But whatever laurels Gen. Scott may win, they will be stained with the blood of innocent women and children. More than five hundred have fallen; the blood of whom will be demanded at Gen. Scott's hand. In the official report of Gen. Scott, published in the "Union" of April 10th, he asserts that the slaughter on the first day of the bombardment was so terrible, that the consuls of different nations at Vera Cruz sent a note to Gen. Scott, asking permission in the name of women and children, to withdraw from the city. Such permission was denied on the ground that warning had been given and disregarded. The assault was continued, and the blood of the innocent flowed down the streets. The reply of Gen. Scott would have become a despot, bent on a war of extermination, but not a general "conquering a peace." More than all, it is known, that those women and children could not leave at the time Gen. Scott gave them permission, for the commander of Vera Cruz, it is said, threatened to fire on them if they attempted to leave. *The laurels of Gen. Gen. Scott are stained with innocent blood.*

M. H. S.

For the Boston Recorder.

Temperance Steamboats.

MESSRS. EDITORS:—I noticed in your paper of the 1st inst. a paragraph respecting Temperance Steamboats. You say "that the Stonington steamers are strictly temperance vessels. The bar was banished from them two years ago." Now I would inquire what the difference is between selling ardent spirits from a regular built bar, and selling them from a small table in the cabin? Is not the sale of ardent spirits in any place, or by any person on board of the boat, inconsistent with the name or character of a "Temperance Steamer?" Facts can be stated by a FRIEND OF TEMPERANCE.

The item of news relative to the Stonington steamers was copied into our columns from an exchange paper; it is, it would seem, not true that these steamers are temperance vessels, though "the regular built bar" has been banished from the boats.

A FACTORY GIRL'S BENEFICENCE.—It appears by the Missionary Herald, that a pious female in one of the Lowell factories has for several years furnished the means of educating a pupil in the schools of the Nestorian mission—which pupil has now become a preacher. Of this preacher the missionaries say—"He is remarkably winning and impressive in his proclamation of the gospel. Though a mere stripling in years and in size, he is still manly in appearance, and mature in character; and it is not without good reason that the rude villagers, to whom he preaches, regard him with great respect, and many of them with strong affection. His audiences are often melted to tears by the pertinency and power of his discourses."

THE ABBOT PROFESSORSHIP AT ANDOVER.—The vacancy in this professorship has been filled by the Trustees of the Seminary, by the appointment of the Rev. Edwards A. Park, D. D., who is at present Bartlet Professor of Sacred Rhetoric. The election of Dr. Park will give great satisfaction to the numerous friends of the institution. Dr. P.'s acceptance would, of course, leave a vacancy in the professorship of Rhetoric, which he has filled in so able and acceptable a manner.

NEW CHURCH.—The Central Congregational Church of this city, was instituted on Thursday evening last. The proceedings of the instituting council were read by the scribe, Rev. Nathan Dole of Brewer; reading of the scriptures and opening prayer by Rev. Dr. Pond of the Seminary; sermon by Rev. S. L. Pomroy; articles and covenant by Rev. Dr. Shepard of the seminary; right hand of fellowship by Rev. Mr. Maltby; concluding prayer and benediction by Rev. John Sawyer of Garland.

The exercises were peculiarly interesting, as the whole movement has been perfectly harmonious. Most of those who compose the Central Church, were members of the churches under the pastoral charge of the Rev. Messrs. Pomroy and Maltby. The movement originated in the churches, with the full concurrence of the pastors, under an impression of the necessity of another church here. No one wished to leave, but when volunteers were called for, twelve brethren stood forth, and these are now organized into the Central Church. A large number are now ready to embark with them. They occupy at present, as their place of worship, the New Market Hall, and the pulpit is supplied by the Rev. Dr. Shepard.

Rev. Mr. Sawyer prefaced his concluding prayer with a few remarks. He said that the sight of his eyes affected his heart. When 41 years ago he passed through this place, then hardly a village, there was but one professor of evangelical piety within a mile of the place where he now stood. Now there were four congregational churches, and five or six evangelical churches of other denominations within that distance. Truly he might exclaim in the words of the prophet, "This is the Lord's doings, it is marvellous in our eyes." Mr. Sawyer has entered upon his 91st year, but still retains remarkably his faculties both of mind and body. He was among the pioneers in this region, and the cause of religion and religious education, owes a debt to the good old man which will embalm his memory.—*Bangor Gazette.*

The Editors' Table.

THE PILGRIM'S HARP, by Rev. J. L. Merrick, eleven years missionary to the Persians. Published by Crocker & Brewster.

The author says, that "many of the pieces of poetry in this volume were written in America, not a few at sea and while journeying in Turkey and Persia, and others were composed where my weary pilgrim steps for a period were staid." The work is printed on fine paper, and the mechanical execution is in good taste. We do not claim much poetic genius, and cannot therefore fully appreciate it in others. So far as we can judge, some of the pieces possess considerable poetic merit; but it cannot be expected that an octavo volume of six or seven hundred pages, embracing a large number of topics and written on a variety of occasions, would be uniformly excellent. Poets have their happy moments, when they only lisp and numbers will come, and at other seasons they invoke the muses in vain. The author has been literally a pilgrim in this world, and we hope when all his wanderings are over, that his weary feet may find a peaceful inn of lasting rest.

THE CHURCH MEMBER'S MANUAL, by W. Crowell. Published by Gould, Kendall & Lincoln.

Prof. Ripley in his introductory essay says, "it is a book of principles relating to church matters, designed also to show their practical operation on the various occasions which arise in a church and in the religious community." We have looked over this manual, and it is evidently prepared with much care. It is intended as a book of reference for individuals and churches, as cases may occur. It was designed especially for the Baptist denomination, but as their churches are congregational in their organization, it will serve as a guide to Congregational as well as Baptist churches. We should not dissent from any portion of the book except in what is peculiar to the Baptist denomination. We commend the industry of our brother Crowell, who, while he edits his journal with ability, still finds time to write a useful book.

TALES AND ILLUSTRATIONS. By Charlotte Elizabeth.

A book chiefly intended for young persons, by a writer of an excellent spirit. For sale by George W. Briggs, 403 Washington street.

THURSDAY, APRIL 15, 1847.

New-York.

CORRESPONDENCE OF THE RECORDER.

Missionary Farewell—Rev. Dr. Ferris' Address—New York Presbyteries.

NEW YORK CITY, April 10, 1847.

MESSRS. EDITORS:—The farewell meeting for Rev. Messrs. Doty and Tallmadge, missionaries of the American Board to China, was attended on Sabbath evening, by a crowded audience. Dr. Anderson was present, and gave the instructions of the Prudential Committee, and Dr. Ferris delivered the farewell of the churches, to which the missionaries briefly responded.

Respecting China as a field of missions, Dr. A. remarked, that Divine Providence had been wonderfully displayed in closing it against the efforts of popery, until the protestant world was waked to the task of its evangelization, and in opening it so gradually, and in such a manner as to leave its abundant field for the exertion of all our powers most advantageously, while papal missionaries are prevented from overrunning the interior, which we have not yet the means of reaching, if it were accessible by us. In almost every respect, he said, we may now proceed as if the whole empire was open to us, and there is no reason to doubt that, as we are able to extend our efforts, the gates will be unfolded.

Meantime the committee are looking for a more universal response to these providential indications. The revivals with which some of our theological seminaries have been blessed, have partaken of the apostolic spirit, and from one of these institutions they have already commissioned two to the heathen during the present year.

The national religion of China is less compact than the systems of India, and can be more easily overthrown; the various dialects of the language are indeed perplexing, but each of them is spoken by millions, and then a book in Chinese can be read anywhere in the empire. The concentration of the government presents also a ground of hope, for "the king's heart is in the hand of the Lord." The conversion of China may come suddenly, and while men are saying, Lo here, or Lo there.

We bid you farewell, said Dr. A. as farewell... No manner of life is so uniformly satisfying as that of the missionary; none die with a hope more full of immortality; we shall not linger here many days, but in another world we expect to meet you, and there joyously review these missionary scenes [in] the memorable spots in this earthly life.

Rev. Dr. Ferris remarked, that while the path for this mission had been preparing, two other missionaries had been sent from our shores; one, a band of soldiers, burning with desire to join the horrid din of battle; another a mission of mercy; a ship freighted with food for the famishing, whose cry has reached our ears from over the sea. The former all good men deplore, the latter they contemplate with grateful hearts; the former designs slaughter of men, the dispersion of families, a wide and dreadful desolation of all the interests of social and domestic life; the latter steps in between death and his victim, and snatches the parent and child from the grasp of the destroyer, and many a heart is leaping for joy to-day, and invoking the richest of heaven's blessings upon those who sent it forth.

But your mission, said Dr. F., bears a higher character; you go to elevate the degraded, to enlighten the ignorant, to save the infant from the murderous hand of its father, to give woman her true place in society. The more your mission is contemplated in its end, its spirit, and sacrifices, the more it stands out as the most glorious in which man can engage.

The speaker alluded to the history of the missions of his denomination, (Reformed Dutch) and concluded with a brief address to Mr. Doty, as the missionary pastor of his church.

The Third and Fourth Presbyteries of New York held their sessions during this week. The overtures of the General Assembly have been the subject of considerable discussion in each of these bodies. Some years since the New School General Assembly made such an alteration in their constitution as changed their annual to triennial meetings. At the last meeting, however, which was held in 1846, instead of dissolving, they adjourned to meet in Cincinnati, in May 1847. This, it is claimed by many, is a violation of the spirit of the constitution at least, if not of its letter. Besides, they have made provision for the election of new delegates, and the transaction of business, which clearly belongs to the Assembly of 1849. If it be conceded that they may constitutionally hold an *adjourned* meeting in 1847, they cannot anticipate the action of the next General Assembly, and, so far, their action would be null and void.

There is another knot in this difficulty. The General Assembly have sent to the Presbyteries an overture for the change of the constitution, so as to restore its judicial power and annual meetings. Should it be found at Cincinnati that a majority of the Presbyteries are in favor of the proposed change—a circumstance that is highly probable—a large minority will declare that that body has not power to change the constitution, and will refuse to recognize such an act. It will require much wisdom and coolness so to manage that assembly as to escape altogether a second division in the Presbyterian church.

In the Third Presbytery, a motion was introduced by Dr. Cheever, respecting the duty of ministers in regard to the Mexican war, and a committee appointed to prepare a series of resolutions for publication. The duty of a manly, earnest protest by the clergy against this whole business of national highway robbery was very forcibly urged; there seemed but one sentiment on the subject. C.

ACCESSION TO LITERATURE.—Rev. Mr. Perkins, writing in the Missionary Herald, under date of November 30, communicates the gratifying intelligence that the last sheets of the New Testaments in modern Syriac were then passing through the press. The expense of this edition of the New Testament is defrayed by the American Bible Society. The most interesting ... says he, under which we give the Nestorians the New Testament, is found in the present state of our field. The unspeakably precious shower of divine grace that has been descending upon this people, during most of this year, has wrought a state of preparation for the reception of the truth in the love of it, and created an eager, longing desire for the Word of God.

RELIGIOUS INTOLERANCE.—The emperor of Russia has recently issued a decree, the object of which is to prevent proselytism in favor of any other religion than the Greco-Russian. The most severe penalties are suffered by those who abjure their religion, or who cause others to do so, even to disinheritance, loss of property, corporal punishment, imprisonment and exile. These are acts of bigoted Russia, both the tenth, rather than the nineteenth century.

SECEDERS FROM THE CHURCH OF ROME.—We observe by our exchange papers, that a lively interest is evinced in New York, in behalf of the *German Seceders from Romanism*. It is stated, that several gentlemen, well known to the public, of different religious denominations, have consented to act with the congregation as an advisory committee, in respect to its financial affairs. Rev. Dr. Giustiniani, the pastor of the congregation, is now engaged in collecting funds to defray their current expenses, and to procure a suitable place of worship.

Fall of Vera Cruz.

The stripes and stars wave over the city; and the Castle, the Gibralter of Western America, is in the power of the "army of occupation." But whatever laurels Gen. Scott may win, they will be stained with the blood of innocent women and children. More than five hundred have fallen; the blood of whom will be demanded at Gen. Scott's hand. In the official report of Gen. Scott, published in the "Union" of April 10th, he asserts that the slaughter on the first day of the bombardment was so terrible, that the consuls of different nations at Vera Cruz sent a note to Gen. Scott, asking permission in the name of women and children, to withdraw from the city. Such permission was denied on the ground that warning had been given and disregarded. The assault was continued, and the blood of the innocent flowed down the streets. The reply of Gen. Scott would have become a despot, bent on a war of extermination, but not a general "conquering a peace." More than all, it is known, that those women and children could not leave at the time Gen. Scott gave them permission, for the commander of Vera Cruz, it is said, threatened to fire on them if they attempted to leave. *The laurels of Gen. Gen. Scott are stained with innocent blood.*

M. H. S.

For the Boston Recorder.

Temperance Steamboats.

MESSRS. EDITORS:—I noticed in your paper of the 1st inst. a paragraph respecting Temperance Steamboats. You say "that the Stonington steamers are strictly temperance vessels. The bar was banished from them two years ago." Now I would inquire what the difference is between selling ardent spirits from a regular built bar, and selling them from a small table in the cabin? Is not the sale of ardent spirits in any place, or by any person on board of the boat, inconsistent with the name or character of a "Temperance Steamer?" Facts can be stated by a

FRIEND OF TEMPERANCE.

The item of news relative to the Stonington steamers was copied into our columns from an exchange paper; it is, it would seem, not true that these steamers are temperance vessels, though "the regular built bar" has been banished from the boats.

A FACTORY GIRL'S BENEFICENCE.—It appears by the Missionary Herald, that a pious female in one of the Lowell factories has for several years furnished the means of educating a pupil in the schools of the Nestorian mission—which pupil has now become a preacher. Of this preacher the missionaries say—"He is remarkably winning and impressive in his proclamation of the gospel. Though a mere stripling in years and in size, he is still manly in appearance, and mature in character; and it is not without good reason that the rude villagers, to whom he preaches, regard him with great respect, and many of them with strong affection. His audiences are often melted to tears by the pertinency and power of his discourses."

THE ABBOT PROFESSORSHIP AT ANDOVER.—The vacancy in this professorship has been filled by the Trustees of the Seminary, by the appointment of the Rev. Edwards A. Park, D. D., who is at present Bartlet Professor of Sacred Rhetoric. The election of Dr. Park will give great satisfaction to the numerous friends of the institution. Dr. P.'s acceptance would, of course, leave a vacancy in the professorship of Rhetoric, which he has filled in so able and acceptable a manner.

NEW CHURCH.—The Central Congregational Church of this city, was instituted on Thursday evening last. The proceedings of the instituting council were read by the scribe, Rev. Nathan Dole of Brewer; reading of the scriptures and opening prayer by Rev. Dr. Pond of the Seminary; sermon by Rev. H. L. Pomroy; articles and covenant by Rev. Dr. Shepard of the seminary; right hand of fellowship by Rev. Mr. Maltby; concluding prayer and benediction by Rev. John Sawyer of Garland.

The exercises were peculiarly interesting, as the whole movement has been perfectly harmonious. Most of those who compose the Central Church, were members of the churches under the pastoral charge of the Rev. Messrs. Pomroy and Maltby. The movement originated in the churches, with the full concurrence of the pastors, under an impression of the necessity of another church here. No one wished to leave, but when volunteers were called for, twelve brethren stood forth, and these are now organized into the Central Church. A large number are now ready to embark with them. They occupy at present, as their place of worship, the New Market Hall, and the pulpit is supplied by the Rev. Dr. Shepard.

Rev. Mr. Sawyer prefaced his concluding prayer with a few remarks. He said that the sight of his eyes affected his heart. When 41 years ago he passed through this place, then hardly a village, there was but one professor of evangelical piety within a mile of the place where he now stood. Now there were four congregational churches, and five or six evangelical churches of other denominations within that distance. Truly he might exclaim in the words of the prophet, "This is the Lord's doings, it is marvellous in our eyes." Mr. Sawyer has entered upon his 91st year, but still retains remarkably his faculties both of mind and body. He was among the pioneers in this region, and the cause of religion and religious education, owes a debt to the good old man which will embalm his memory.—*Bangor Gazette.*

The Editors' Table.

THE PILGRIM'S HARP, by Rev. J. L. Merrick, eleven years missionary to the Persians. Published by Crocker & Brewster.

The author says, that "many of the pieces of poetry in this volume were written in America, not a few at sea and while journeying in Turkey and Persia, and others were composed where my weary pilgrim steps for a period were staid." The work is printed on fine paper, and the mechanical execution is in good taste. We do not claim much poetic genius, and cannot therefore fully appreciate it in others. So far as we can judge, some of the pieces possess considerable poetic merit; but it cannot be expected that an octavo volume of six or seven hundred pages, embracing a large number of topics and written on a variety of occasions, would be uniformly excellent. Poets have their happy moments, when they only lisp and numbers will come, and at other seasons they invoke the muses in vain. The author has been literally a pilgrim in this world, and we hope when all his wanderings are over, that his weary feet may find a peaceful inn of lasting rest.

THE CHURCH MEMBER'S MANUAL, by W. Crowell. Published by Gould, Kendall & Lincoln.

Prof. Ripley in his introductory essay says, "it is a book of principles relating to church matters, designed also to show their practical operation on the various occasions which arise in a church and in the religious community." We have looked over this manual, and it is evidently prepared with much care. It is intended as a book of reference for individuals and churches, as cases may occur. It was designed especially for the Baptist denomination, but as their churches are congregational in their organization, it will serve as a guide to Congregational as well as Baptist churches. We should not dissent from any portion of the book except in what is peculiar to the Baptist denomination. We commend the industry of our brother Crowell, who, while he edits his journal with ability, still finds time to write a useful book.

TALES AND ILLUSTRATIONS. By Charlotte Elizabeth.

A book chiefly intended for young persons, by a writer of an excellent spirit. For sale by George W. Briggs, 403 Washington street.

THE NEW ENGLANDER. Vol. 5, No. 2. April 1847.

The number of the New Englander before us is rich in thought and instruction, and will compare favorably with any of the periodicals of the day, whether published at home or abroad. This Quarterly ought to be read by every orthodox clergyman in New England. Its table of contents are as follows:—I. The Cold Water Cure, or Hydropathy. II. The Influence of Sunday Schools. III. Festus. IV. Origin of the Romanic Languages. V. The Best Society. VI. Discourses at Cambridge and New Haven. VII. Chronology. VIII. Thoughts on the Revelations of the Microscope. IX. Episcopal Catholicism.—Dr. Stone on the Church Universal. X. The Life and Correspondence of John Foster. XI. The German Anti-Papal Movement. XII. The State of Political Parties. XIII. Literary Notices. XIV. Notice.

Rev. Dorus Clark, Agent, 114 Washington street.

HIGH AND LOW MASS IN THE ROMAN CATHOLIC CHURCH, with comments by William Hogan, Esq. For sale by Redding & Co.

Mr. Hogan is already extensively known as an able writer on the subject of popery. He has had the best opportunities for knowing the truth of the things that he affirms. And what he knows of the abominations of popery, he does not fear to publish. This book in its general character is similar to its predecessors.

GLIMPSES OF THE PAST; OR, THE MUSEUM. By Charlotte Elizabeth.

A very interesting book for children, by a well known author. For sale by Geo. W. Briggs, 403 Washington street.

☞ PICTORIAL HISTORY OF ENGLAND, No. 21. For sale by Crocker & Brewster.

☞ LITTELL'S LIVING AGE, No. 153, is on our table. Waite, Pierce & Co., 1 Cornhill, publishers.

General Intelligence.

MASSACHUSETTS LEGISLATURE.

The thronging emigrants from the old countries whom poverty and destitution are driving to our shores by masses in every return ship, add interest to the inquiries before the special committee upon the subject of foreign paupers. Several hearings have been had before the committee, and pretty extensive investigations gone into as to the practice of owners and freighters of vessels, which certainly demonstrate not the most disinterested conduct on their part, nor their entire unwillingness even to *seek* this business, when nothing more profitable offers. The worst feature apparent here, connected with the recent investigation, is the introduction of the professional beggars, who greet you in many of the depots and other thronged places of the city. Many restrictive propositions are submitted to this committee, intended to remedy the evils complained of; but whether anything practicable will be agreed upon, is quite uncertain.

The first Railroad Committee reported upon their eight weeks' labor in the "air line" cases, giving all leave to withdraw except the Walpole branch, which connects Boston with the Blackstone valley, via the Boston and Providence Railroad. There is much excitement among those interested in the routes reported against, and it is not improbable that they may combine their influence to defeat this bill.

In the House, the bill authorizing the Fitchburg Railroad to enter Boston was passed to a third reading, 104 to 75.

On Saturday, the House agreed to hold two sessions each day, so that now, by perseverance and close application, the Legislature may be able to adjourn by Friday, the 24th inst.—*Salem Register.*

RHODE ISLAND ELECTION.—The "Law and Order" ticket seems to have been entirely successful. The Providence Journal says:

We have received the returns from all the towns except New Shoreham. The result is the election of Elisha Harris for Governor, by a majority of 1936 over Olney Ballou, and a clear majority of 1186; the election of the entire Law and Order prox for State officers; the election of Robert B. Cranston to Congress, by a majority of 886 over Fenner Brown, and a majority of 35 over all; an increased Law and Order majority in both branches of the General Assembly; no choice in the Western Congressional District. The result is so close in the Eastern Congressional District, that the official returns will be looked for with anxiety. Our returns have been collected with great care, and we have confidence in their accuracy, but there may be an error in the scattering.

CONNECTICUT.—The State is revolutionized in every part; and the results of this election are—a Whig Governor, Lt. Governor, &c., a Whig Senate, a Whig House, and an entirely Whig delegation to Congress.

The new Senate stands 13 Whig to 8 Democrats, last year 10 Whig 11 Democrats. The House stands 119 Whig to 93 Democrats.

NEW YORK CITY ELECTION.—A Whig Mayor is elected in this city by perhaps 3000 majority. The Whigs have also elected a majority of the Council.

COUNTY COMMISSIONERS.—In Essex county, Messrs. Wildes, Newhall and Baker, as standing, and Kittredge and Weed, jr., as Special Commissioners, were chosen. They were on the "People's Ticket," so called, and on the Temperance ticket. In Plymouth and Bristol counties the Whig candidates for Commissioners are elected. In Worcester county, the old ticket is elected, Whig also. In Hampden county there is no choice. In Hampshire county, the result of the election is doubtful. Portions of both the Whig and Temperance tickets are supposed to be chosen. In Franklin county, there was a close run between the temperance and anti-temperance tickets, and the result is not yet ascertained. In Middlesex county, the entire Whig is elected, without doubt.—*Daily Whig.*

POST OFFICE ABUSE.—According to the words of the new Post Office law, (Sec. 13th):—

"Newspapers, not sent from the office of publication, and all hand bills or circulars, printed or lithographed, not exceeding one sheet, shall be subject to three cents postage each."

But the Post Master General, in his professed abstract of the law, sent to all Deputy Postmasters for their guidance, says of newspapers,—

"Those not sent from the office of publication, *to subscribers*, will pay three cents."

Here, then, is an arbitrary insertion of the words, "*to subscribers*," which, unless exposed, will lead to much vexation and injustice. It is well known, that hundreds and sometimes thousands of newspapers, besides those to subscribers, are occasionally sent from the office of publication, either by the Publisher gratuitously, or in consequence of an extra distribution from his office being paid for. But the country Postmaster who shares in the postage, and relies on Mr. Johnson's abstract of the law as correct, will of course demand *three* cents of each individual receiving any one of these occasional gratuitous papers; when the legal postage on *any paper sent from the office of publication* is but one cent, or one and a half, and that not required to be pre-paid.

CAPTURE OF VERA CRUZ.

The United States war-steamer Princeton, bearing the broad pennant of Commodore Conner, arrived at Pensacola on the 4th inst., with the important news that the city of Vera Cruz, and the Castle of San Juan de Ulloa, had been captured by the American army, under the command of Gen. Scott. The Pensacola Gazette of the 4th instant, contains the following account of the seige.

The Princeton sailed from Vera Cruz on the 29th ult., and brings the glorious intelligence of the reduction of that city, with the Castle of San Juan de Ulloa, and their entire unconditional surrender to our arms.

The following is the narrative of the brilliant achievement, given by one of the officers of the Princeton.

March 9—Disembarkation of troops commenced.

13th—Investment of the city completed.

18th—Trenches opened at night.

22d—City summoned to surrender; on refusal, seven mortars opened a fire of bomb-shells.

24th—Navy battery of three long 32 pounders and three 68 pounders, Paixhan guns, opened a fire in the morning—distance seven hundred yards.

25th—Another battery of four 24 pounders, and three mortars opened this day; the naval battery opened a breach in the walls of the city. The fire was very destructive to the town.

26th—Early in the morning the enemy proposed for a surrender.

Commissioners on the American side—Generals Worth and Pillow, and Col. Totten.

27th—Negotiations completed; city and castle surrendered—Mexican troops marched out, and laid down their arms—American troops occupied the city and batteries of the town and castle. At noon on that day the American ensign was hoisted over both, and was saluted by our vessels; the garrison, of about 4,000 men, laying down their arms as prisoners of war, and being sent to their homes on parole, five generals, 60 superior officers, and 270 company officers, being amongst the prisoners.

The total loss of the American army, from the day of landing, March 9th, is sixty-five persons killed and wounded. Officers killed, Capt. John R. Vinton, 2d artillery; Capt. Alburtis, 2d infantry; Midshipman T. B. Shubrick. Wounded Lieut. Colonel Dickenson, of South Carolina volunteers, severely; Lieut. A. S. Baldwin, navy, slightly; Lieut. Delozin, 2d infantry, slightly; Lieut. Lewis Neil, 2d dragoons, severely. All the wounded are doing well.

Of the Mexicans the slaughter is said to have been immense.

The Commanding General was stationed in the city, while his second in command held the Castle.

Their regular force was about 3,000, and they had about the same number of irregulars. Outside the city was Gen. La Vega, with a force of from six to ten thousand cavalry. Col. Harney, with between two and three hundred U. S. dragoons, charged on and repulsed this immense force, with terrible carnage, scattering them in all directions. They had barricaded a bridge to protect themselves, but our artillery soon knocked away this obstacle and gave Harney's command a chance at them.

In the attack on the town and Castle, only our smaller vessels, drawing not over nine feet, were available; but few shot and shells were thrown into the Castle, the attack being mainly upon the town.

None of the enemy's missiles struck our vessels, and midshipman Shubrick, who was killed, was serving over a battery on shore.

With the loss of the city, the hopes of the enemy fell, as they had not provisions enough in the Castle to sustain a protracted siege.

The Princeton is commanded by Capt. Engle. As she sailed from Vera Cruz, Com. Connor's flag was saluted from the Castle of San Juan de Ulloa. The Commodore is a passenger on board, having been relieved by Com. Perry before the commencement of operations. The Princeton having landed the bearer of despatches for Washington and Col. Totten, sailed immediately for Havana.

Capt. John R. Vinton, whose name is found among the list of officers killed, was a brother of the Rev. Dr. Vinton, Rector of St. Paul's Church in this city; he was well known and esteemed in this community; he is another of the costly sacrifices which has been placed upon the altar of the merciless Moloch of war, at the bidding of southern slavery. Where shall the end of these things be? In the words of an honored cotemporary, we say, "*Stop this war—stop this war—no matter how, so only that you stop it immediately.* It has cost us already at least four thousand human lives—four thousand valuable men, whose industry might at this moment be helping to support not only themselves, but the starving millions of Ireland. These men are gone—rubbed out of existence—lost to the world and to the Union, for no earthly good whatever. And besides these valuable lives, we have absolutely thrown away sixty millions of dollars which might have gone, if those who made the war had only said the word, to pay them for the liberation of their slaves, and thus we might have averted the country from the only serious danger now impending over it."

LATEST FROM THE SEAT OF WAR.—The Magnetic Telegraph furnishes the following news to the daily papers:—

Details of Vera Cruz news have come to hand in New Orleans papers of the 4th inst. Also the official despatches. Among the Mexicans killed during the bombardment, was General Valdez. Half of Vera Cruz was destroyed. The Mexican loss was about 1,000, half women and children. (Oh! horrible.)

The Mexican troops dispersed by Col. Harney, were Ranchero cavalry, and not commanded by Gen. La Vega, as before reported.

Gen. Quitman left Vera Cruz on the 30th ult. to attack Alvarado with light draft steamers and gun boats.

Santa Anna had arrived at the city of Mexico. He had succeeded in suppressing the disturbances between the church party and Farias. He is said to be desirous of peace.

Advance upon the Capital of Mexico.—It seems by an official despatch from Gen. Scott to the Secretary of War, that the American army is to move forward toward the city of Mexico.

Brazos Santiago, March 27, 1847.—The last news from Gen. Taylor left him in pursuit of Urrea and Canales, near Ceralvo, with 1000 horse. The enemy was ahead of him 25 miles, making for the mountains in the direction of Victoria.

Summary.

Robberies.—Mr. Boardman, of No. 20 Congress street, had a trunk broken open on Monday morning, in the Tremont building, and robbed of $190. A pocket book containing $15 in money and notes amounting to $1100, was stolen from the store of Pope & Waldron, 418 Washington street, Monday morning. On Sunday night the grocery store of Levi Greeley, East Boston, was entered and robbed of a small amount in groceries.

Breaking Jail.—During the forenoon of Fast Day, an Irishman who had been committed to the Dedham House of Correction for one year from last December, for stealing, managed to make his escape by sawing through one of the iron bars.

Division of Weymouth.—At a meeting in Weymouth a resolve in favor of a division of the town was passed by a majority of some 25 votes. A committee of five—Hon. Appleton Howe, Lovell Bicknell, John W. Loud, Lemuel Torrey and Minot Tirrell,—were chosen to petition the Legislature for a division of the town on the north line of the south parish.

Cab Drivers.—The trial of Lot Boody and Thomas Mooney, cab-men, on the charge of robbing Capt. Harriman, who was a passenger in a cab, of about $1200, was commenced in the Municipal Court on Monday afternoon and concluded on Tuesday forenoon. The jury returned a verdict of *guilty.*

War's Deeds.—The train of cars from Frankfort to Lexington, Ky., was hung with crape when the late news of the deaths of Col. McKee, Lieut. Col. Clay, Adj. Vaughan and Capt. Willis was transmitted to the latter place. When the announcement was made in Court by Gen. Coombs, an adjournment immediately took place. Mr. Clay had but just left for his home.

Chesapeake and Ohio Canal.—Hon. John Davis, Hon. Daniel Webster, Nathan Hale, Esq. of Boston, and other distinguished individuals, are now in Washington, for the purpose of consummating arrangements whereby the completion of the Chesapeake and Ohio Canal is to be forthwith commenced in a manner that will forbid the possibility of another suspension. These gentlemen constitute a commission on the part of the capitalists, who stand ready to advance the money required to accomplish the work.

Robbery.—The jewelry store of Mr. Dyer of Middlebury, Vt., was broken open on Thursday, 1st inst., and robbed of goods to the amount of $1500. The property has since been recovered.

Humanity of Louis Philippe.—Lord George Bentinck mentioned in the House of Commons, on the 29th of February, a fact highly to the credit of the present King of France and his Ministers—that, while 28000 persons had been allowed to perish of starvation in Ireland, notwithstanding the warnings received by Lord John Russell as to a defective harvest in Europe, Mons. Guizot and his colleagues had bought, in time, not less than two millions of quarters [eighteen millions of bushels] of grain, and it was so managed that not a man, woman or child had died in France of starvation. Several journals, quoted in the Nation, estimate the deaths in Ireland from absolute want at 50,000, and it is stated that such is the police report of the constabulary office in Dublin.

Law and Order.—At the recent term of the Common Pleas Court in Barnstable county, the Grand Jury were in session but an hour, and found one bill only.

New Postage Law.—The Senate of New York has passed resolutions unanimously, disapproving of the new postage law.

Out of Danger.—The Lowell Courier says:—A pretty good story is told of the new Quartermaster of the Massachusetts Regiment, Captain George. He was trying to hire a servant to accompany him to Mexico, and in addition to the assurance of high wages, he told him that he "*would not be in the least danger—not the least in the world.*"

More Gamblers Arrested.—City Marshal Tukey made a visit to several gambling houses on Saturday night. At the "Montezuma Hall," situate in Utica street, kept by Hammond & Jepson, he found six persons engaged in playing cards for money. They were conveyed to jail and brought up at the Police Court on Monday morning, and fined 4 dollars and a proportion of the costs each.

Robbery at New London.—A hair valise containing $135 in eagles and half eagles, and some valuable papers, was stolen on the night of the 9th inst., from schr. Sarah Louisa, at New London. A reward of $50 is offered for the detection of the thief and recovery of the property.

Breadstuffs for Europe.—Eleven ships cleared at New Orleans on the 29th ult. for Great Britain and Ireland, freighted principally with corn and flour, having on board 50,000 sacks of the former, and 17,000 barrels of the latter. This is, beyond doubt, says the Tropic, the largest quantity of breadstuffs which ever cleared from any port in the United States in any one day.

Fatal Accident.—A colored man was found lying on the railroad track near Lowell on Friday morning, with his arm badly broken and his body much bruised. He died in the course of the day. His name was Zimri Lear, and he was from Dracut. He was not able to give a very clear account of his situation, but is supposed to have been knocked down by a freight train.

Death in the Street.—On Saturday evening, an Irish immigrant, named Owen Duncan, aged 30 years, a passenger in the ship Noonatum, which arrived from Liverpool on Saturday, fell down dead in Richmond street.

Additions to the Faculty.—At the several commencements of our medical institutions, held within the last month, *three hundred and eighty-seven* graduates have received their diplomas to practice as physicians. The Jefferson Medical College bestowed the degree upon 181; the University, 163; the Pennsylvania Medical College, 38; and the Franklin Medical College, 5.

Female Intellect Appreciated.—An eminent patron of feminine ability has lately deceased at Padua, Italy. This was the distinguished and urbane Count Leopold Ferri, who died on the 8th of February, leaving a perfectly unique library composed of works written by female authors amounting to nearly 32,000 volumes!

Locomotive Struck by Lightning.—On the 13th ult. a locomotive attached to the passenger train passing from Atalanta to Augusta, Ga., was struck by lightning. The fluid passed along the machinery of the engine to the cars, shaking some of the inmates pretty severely, but doing no damage.

The Society of Friends in England, who number in all about 23,000 souls, (men, women and children,) have contributed to the relief of the suffering poor in Ireland, the liberal sum of £35,000—or $170,000.

Paupers.—The alms-house in Essex contains but five paupers, the youngest of which is upwards of sixty years old. The population of Essex, is about 1,500.

Chosen Director.—Hon. Nathaniel Borden has been chosen a Director in the Fall River Railroad, to fill a vacancy, and subsequently unanimously chosen President.

Fire in Dedham.—About 5 o'clock on Saturday afternoon, the Satinet factory known as the Maverick Mill, situated in Dedham, and owned by J. W. Edmands, Esq. of this city, took fire from friction, in the picker room. Damage by fire and water $3000 or $4000, which is insured in this city. So frightened were some of the girls who were at work in the mill, that they made their escape by jumping from the windows.

The Massachusetts Volunteers.—The companies of Capts. Webster and Felt, of the Massachusetts regiment, had arrived at Matamoras on the last accounts; the former was stationed in the Plaza, the other in Fort Paredes. In Captain Webster's company not a man was on the sick list, and he lost not a man on the voyage.

Manufactures.—Quantity and value of domestics exported from Boston to foreign places, during two weeks ending April 10, 1847: To East Indies, 600 packages, $31,347; to Honduras, 16 do, $1032; to Hayti, 22 do, $2233. Total, 638. Value, $34,612.

Singular Death.—Henry Witmer of Paradise, Lancaster county, Pa., died on Sunday from the effects of a scratch on his thumb by a circular saw.

Licenses at Salem.—The Salem Aldermen have licensed one innholder and sixteen retailers to sell spirits in that city for the coming year.

Marriages.

In this city, 8th inst., by Rev. E. N. Kirk, Mr. George Whittemore, to Mary M. Bruce.

In Cambridgeport, 11th inst., by Rev. Mr. Parker, Mr. Geo. T. Denton of Newton, to Miss Lucy A. Locke of C.

In Charlestown, 7th inst., Mr. Alexander Stowell, to Miss Esther M. Adams.

In Charlestown, Mr. Charles N. M. Lincoln, to Miss Mary A. Shattuck.

In Somerville, on Thursday evening, Mr. David B. Hersey of Boston, to Miss Lydia J. Trull of S.; also, Mr. John Gordon, to Miss Julia P. Silver; Mr. George Sherman, to Miss Emeline A. Wyman.

In Newton, 8th inst., by Rev. Mr. Leavitt, Mr. Josiah Davis, to Miss Sarah G. Chamberlain.

In Saxonville, 8th inst., by Rev. I. Hosford, Mr. Chas. Richardson, merchant, to Miss Sarah Stearns.

In Northboro', 31st ult., by Rev. W. A. Houghton, Mr. Franklin Whipple of Warren, to Miss Hannah G., daughter of Isaac Davis, Esq.

In West Boylston, by Rev. Mr. Cross, Lewis Norris of London, Eng., to Mrs. Fanny Burnell; Bradford Russell, Esq. of Groton, to Miss P. Maria Prouty; Mr. Charles G. Parker of Oakham, to Miss Mary A. Watson of Holden; Mr. Leonard P. Snow, to Miss Elizabeth D. Blake, both of Grafton; Mr. Jonathan H. Mahan, to Miss Elizabeth A. Henry, both of West Boylston.

In West Needham, March 30th, by Rev. A. Bigelow, Mr. Daniel N. Ware, to Miss Gabriella Fuller.

Deaths.

In this city, Mr. Martin Miller, aged 62.

6th inst., Mr. James Bartlett, 67.

7th inst., Christina Cordelia, wife of Don Carlos Ayer, and youngest daughter of Alex Albee, Esq. of Littleton, N. H., 27.

10th inst., Mr. John Barnard, 57, of the late firm of Cottons & Barnard.

10th inst., Mr. Isaac V., son of the late Wm. Jennison, 44.

10th inst., Mr. Elisha Woodward, in his 69th year.

7th inst., Samuel Wigglesworth, M. D., 35.

6th inst., Mr. Hyman J. Smith, 43.

In North Chelsea, April 10th, of consumption, Mrs. Eunice S. Holliday, wife of Wm. H. Holliday, 23.

In Roxbury, 26th ult., Charles, youngest child of John J. and F. W. Soren, 4 years.

The opening bud of lovely spring,
The promise of the flower,
If wintry blasts return again,
Lives but the shortest hour.
Not so the bud of infant charms,
By pain and sickness riven;
Though beautiful while here on earth,
'Twill brighter bloom in heaven.

In Falmouth, 6th inst., Capt. John Crocker, 75, for many years an intelligent shipmaster.

In Wenham, 8th inst. of consumption, Rev. Daniel Mansfield, Pastor of the Congregational Church and Society.

In Natick, 11th inst., Mrs. Elizabeth F., wife of Edward Walcutt, Esq., 33.

In Dorchester, 9th inst., Mrs. Mary Clapp, wife of Nathaniel Clapp, 63.

In Athol, March 29, Mrs. Nancy Maria Sweetser, wife of Dea. Samuel Sweetser, 33.

In Stoneham, April 7, Mrs. Mary Bryant, 86.

In Fairhaven, April 1st, Olivia Howard, youngest daughter of Nathan Church, 17. "Asleep in Jesus."

In Cincinnati, 4th inst., Dr. Noah Worcester, in his 46th year, a graduate at Harvard University in the class of 1832.

In Quincy, Ill., March 11, Rev. George Moore, Pastor of the Unitarian Society in that place, in his 35th year. He was a native of Concord, Mass., and a graduate at Harvard University in the class of 1834.

In Linden, Whiteside Co., Ill., Feb. 27th, Mr. Augustine W. Newhall, 52, late of Richmond, Mass. His end was peace.

MRS. N. MARIA SWEETSER.

The writer of this notice is not partial to extended and fulsome obituaries. He believes, however, that exhibitions of the nature and energy of faith in Christ, and manifestations of the grace of God, made by them who die in the Lord, may be recorded with advantage to the survivors. "*Mark* the perfect man, and behold the upright; for the end of that man is peace."

The lady whose name is prefixed, was the wife of Dea. Samuel Sweetser of Athol, and daughter of Thomas Harback of Worcester. She was, in an unusual degree, such "a virtuous woman" as, in the last chapter of "Proverbs," forms the subject of an inspired eulogium. In the "Evangelical church" of that town, she was a member consistent and beloved. She died March 29, aged 33 years. Her departure, though some peculiarly affective circumstances attended it, has led very many to repeat the desire, "Let me die the death of the righteous, and let my last end be like his;" as they saw it true, that "the *Lord* will strengthen him in the day of languishing." The daughter, as she was, whom aged parents relied on her—the sister, who had been as a mother to brothers and sisters bereaved—the mother, cherishing both her adopted children and those that were properly her own, with yearning affection—the wife, prevented for weeks by his disease as well as hers from even seeing the husband whose existence and happiness seemed to be *her* being and felicity; yet, when she was summoned away from the ties that bound her here, she soon was found prepared and calmly waiting. Her malady, the insidious consumption, had gone far towards completing its work before any special danger was feared; but it left her mental vigor unimpaired to the last. The writer noticed, that soon after her health began visibly to decline, she had manifestly had "great searchings of heart." She deplored her deficiencies toward God and his people. Applying anew to the Savior, she soon received a fresh "anointing from the Holy One." Then how sweet became to her the very remembrance of Sabbaths passed "in the courts of the Lord!" how she grieved over the worldliness and guilt in which too many even of the Savior's professed followers are involved! how manifest was her earnest desire, that God would visit his people in mercy, and rescue men "from the wrath to come!" A few weeks after, as the hour of departure was nigh, religious services were held with her, at her request. Besides prayer, and conversation respecting the way of life, hymns were sung—an anthem was even repeated—by her expressed desire. She spoke of the ground of hope for a sinner, as found only in the death of the Savior. "Unless I enter heaven as a redeemed sinner, I shall not go there at all." Her mind gave no indication that she was under excitement as produced either by disease or by applications made to relieve it. Her manner was collected, her views clear, her voice firm. Soon after the final struggle in the system had commenced, she remarked, "As yet I have suffered nothing at all. I do not know what I may be called to pass through. If this is death, I knew not what it is. As yet I have suffered no pain. It is a delight and pleasure to be here and have communion with God." While breathing was peculiarly difficult, she said, "There is no sting to death." After her voice had come to be less at her command, recovering it somewhat she said, "SWEET—TO DIE." An interval passed during which she seemed to have, as it were, fully gone, when, rallying strength a little, she said, "I have been wonderfully sustained—the arm of the Savior supports me—I have no pain—I have joy—and such raptures." Some time after the words were heard, "I see Jesus—farewell." She was throughout entirely calm and self-possessed. Her last expression was in keeping with the rest, "*Happy—to die.*"

Such is the death of the righteous. "I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth." Such a death, rightly considered, may aid the reader in preparing to dwell above. "Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

Notices.

☞ TEMPERANCE.—Rev. M. HALE SMITH will preach a sermon on Temperance, NEXT SABBATH EVENING, in TREMONT TEMPLE, Hall No. 1. Services to begin at 7½ o'clock.

☞ TEMPERANCE, SUNDAY EVENING, 18th inst.—The Rev. WILLIAM HAGUE will deliver an address in the OLD SOUTH CHURCH, at 7½ o'clock, on the "Relation of Employers to their Young Men."

A collection will be taken in aid of the Temperance Reform. MOSES GRANT, President Boston T. A. Society.

F. B. WOODWARD, Secretary.

☞ The MIDDLESEX UNION ASSOCIATION will meet on the first TUESDAY in May, at the house of Rev. L. H. Sheldon, in Townsend. The brethren are requested to bring in their statistics.

E. W. HARRINGTON, Scribe.

The Middlesex Union Conference of Churches will be held in Townsend, WEDNESDAY, the 5th of May next, at 10 o'clock A. M. E. W. HARRINGTON.

Lunenburg, April 12, 1847.

☞ The NORFOLK ASSOCIATION will meet on TUESDAY, April 27, 9 o'clock A. M., at the house of Rev. Dr. Storrs, Braintree. Public worship in the meeting-house, at 2 o'clock P. M. Members are expected to furnish their statistical reports.

WM. A. PEABODY, Scribe.

East Randolph, April 12, 1847.

☞ The NORFOLK COUNTY BIBLE SOCIETY will hold its nineteenth annual meeting at Foxborough, in the meeting-house of Rev. Mr. Poor, ON THURSDAY, April 29, at 2 o'clock P. M. Contributions can be transmitted to the Treasurer, Rev. Mr. Babcock of Dedham.

WM. A. PEABODY, Secretary.

East Randolph, April 12, 1847.

Youth's Companion.

PUBLISHED WEEKLY BY NATHANIEL WILLIS, NO. 11 CORNHILL, BOSTON.

Price, $1,00 a year in advance. Six Copies for $5,00.

Extract of a letter to the Editor of the Companion, dated

MORGANTOWN, Monongalia Co., Va., Oct. 6, 1846.

Editor Youth's Companion. Dear Sir:—Enclosed is $1,00, for which you will please send me one copy of your very interesting and useful little sheet one year. I do not find, from close observation, that any publication of a similar character, is looked for so anxiously and read with as much delight as the Companion. Though an entire stranger to you, you have my best wishes; and let me assure you of my desire that you may be spared yet many years, to make the Companion, what it now is, one of the best periodicals for the youth of the country, now published in the land.

Very respectfully, yours with regard, &c., O. M. H.

"WHILE THERE IS LIFE THERE IS HOPE."

Instances like the following are almost of daily occurrence, and render superfluous all farther comment upon the efficacy of Wistar's Balsam.

Poughkeepsie, N. Y., Sept. 18, 1845.

Mr. Seth W. Fowle:

Dear Sir,—The character of Wistar's Balsam of Wild Cherry is so well established throughout the country, and especially in the State of New York, that any farther testimony would seem to be unnecessary. Yet I have derived so much advantage from it, that I am happy to communicate through you to the sick and afflicted, what it has done for me, and I consider it a privilege and duty to do so. I have been troubled with weak lungs four years: had a cough more or less every winter. I was confined to the house all last winter with a severe cough, pain in the side and breast, raised blood several times. I consulted a physician, but have never taken any medicine which has done me so much good as

WISTAR'S BALSAM OF WILD CHERRY.

I consider it the best medicine in the world for Coughs, Colds, and Pulmonary complaints.

WILLIAM B. SWARTS.

None genuine unless signed I. BUTTS on the wrapper. For sale by SETH W. FOWLE, 138 Washington St.

BRIGHTON MARKET.—MONDAY, APRIL 12.

From the Boston Daily Advertiser.

We have to report a full market, consisting of 625 Beef Cattle, 35 pairs working Oxen, 64 Cows and Calves, 1238 Sheep, and 3200 Swine.

PRICES—*Beef Cattle*—The prices of last week not fully sustained; extra $7; first quality $6,50; second $5,50 a 6.

Working Oxen—Sales noticed at $62, $84, and some as high as $120.

Cows and Calves—Sales noticed at from $18 to $40.

Sheep—Sales of lots at 2,25, 3,25, 3,50, and a few extra at 7.

Swine—At wholesale 4½ and 5½c; at retail 6 a 7c.

New Books

Just published by the Mass. S. S. Society.

SCENES IN INDIA; or, Letters from Celia to Anne. 270 pp. 18mo. cloth. Price 38 cents.

Giuseppe, The Italian Boy. 72 pp. 18mo. cloth. Price, 15 cents.

Youthful Sabbath School Superintendent. A Memorial of the late Mr. John Padwick, of Havarts, Hants. 54 pp. 18mo., morocco backs. Price 12 cents.

Little Stories for Children. 36 pp. 18mo., morocco backs. Price, 9 cents.

The Hazel-Nut, by Uncle William. 32 pp. 32mo., morocco backs. Price 8 cents.

Hints on Self-Examination, by Rev. Hugh Stowell, M. A., 32 pp. 32mo., morocco backs. Price 8 cents.

My Cousin Hester. 32 pp. 32mo., morocco backs. Price 8 cents.

Letters to a Friend, on Conversion. 48 pp. 32mo., morocco backs. Price 8 cents.

April 15. C. C. DEAN, Treasurer.

The History of the Popes,

FROM the foundation of the See of Rome, to A. D. 1758, by Archibald Bower, Esq., formerly Public Professor of Rhetoric, History, and Philosophy, in the Universities of Rome, Fermo, and Macerata, and in the latter place Counsellor of the Inquisition, with an Introduction, and a Continuation to the Present Time, by Rev. Samuel Hanson Cox, D. D., Professor Extraordinary of Biblical and Christian History in the Union Theological Seminary, New York, in 3 vols. History of the Ancient Christians inhabiting the Valleys of the Alps; 1, The Waldenses; 2, The Albigenses; 3, The Vaudois; with an Essay on their Present Condition, by Rev. Robert Baird, D. D., and a Recommendatory Letter from Rev. Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary, Princeton, N. J.

For sale by CROCKER & BREWSTER, 47 Washington street. April 15.

New Books.

HALLAM'S Constitutional History of England.

Michelet's History of the Roman Republic.

Posthumous and other Poems, by Charlotte Elizabeth.

Aunt Kitty's Tales, new edition, in one volume.

The Traveller, or Wonders of Nature.

Just published and for sale by B. PERKINS & CO., 100 Washington street. April 13.

The Living Age.

LITTELL'S Living Age, published weekly, price six dollars a year, or 12 cents single Nos. A new volume just commenced.

Subscriptions received by B. PERKINS & CO., 100 Washington street. April 15.

The Little Voice Within,

A STORY of William and his Mother. 24 pp. 18mo. With frontispiece. 8 cents.

Man in his Physical, Intellectual, Social and Moral Relations. 192 pp., 18mo. Cheap Series. 12½ cents.

The Child's Guide through the Bible; or, A Help to understand the Bible, as the record of God's plan for teaching men religion.

To teach children to think as they go through the Bible—to explain to them what the Bible really *is*—what its plan *is*—what it was written for—is the object of this volume. 108 pp., 18mo. Combining valuable instruction with pleasant entertainment. 18 cents.

The above books just published by the Am. S. S. Union, and for sale at No. 5 Cornhill, Boston.

April 10. WM. B. TAPPAN, Agent.

Christianity and Slavery.

A REVIEW of the Correspondence between Richard Fuller, D. D., of Beaufort, S. C., and Francis Wayland, D. D. of Providence, R. I., on "Domestic Slavery considered as a Scripture Institution." By Rev. Wm. Hague, Boston, Mass., 18mo. 54 pp., paper covers. Price 12½ cents.

Published at the request of the Boston Conference of Baptist Ministers, by GOULD, KENDALL & LINCOLN, 59 Washington street. April 15.

Chambers' Cyclopædia.

CHAMBERS' Cyclopædia of English Literature—No. 8. Just published—Containing select gems from Congreve, Steele, Addison, DeFoe, Swift, Pope, Bolingbroke, Montague, Clark, Lowth, Leslie, Whiston, Doddridge, Tindal, Prideaux and many others.

With No. 9 we commence our second volume, and shall present a beautiful full length mezzotint of Dr. Johnson, in the costume of his time, so minutely described by Boswell. *Those desirous of securing the best impressions of our engraved plates, must become early subscribers to the work.*

GOULD, KENDALL & LINCOLN, publishers, No. 59 Washington street. April 15.

The English Prosody,

WITH Rules deduced from the genius of our language, and the examples of the Poets, by Asa Humphrey.

Of verse and its component parts I treat;
Of sounds and pauses, quantity and feet;
Orders and forms display, and numbers teach
In all the various sounds of human speech.

Published by CROCKER & BREWSTER, 47 Washington street. April 15.

CHEAP QUARTO BIBLES. Just received, a lot of those very cheap Quarto Bibles. J. M. WHITTEMORE, 114 Washington street. April 15.

CHURCH RECORDS, Blank Books ruled and made to order, at short notice, by J. M. WHITTEMORE, Importer of English and French Stationery, 114 Washington street. April 15.

THE SOCIAL HARMONY; A Collection of old tunes and hymns for the fireside and social circle, and for the vestry and Sabbath schools. This day published and for sale by the quantity or single, by J. M. WHITTEMORE, 114 Washington street. April 15.

A Card.

DR. ROBERT L. ROBBINS having removed his office from 56 Hanover, *corner of Portland St.*, to his place of residence, *No. 4 Portland St., first house on the left from Hanover St.*, continues the practice of his profession as a Dentist.

Dr. Robbins will be found at home at hours most agreeable to his customers.

Ladies and gentlemen will find his new rooms very pleasant and retired.

All branches of Dentistry will be attended to as usual, with the same care and efforts to please which have characterized the practice of Dr. Robbins for the last twelve years.

ROBERT L. ROBBINS, 4 Portland street.

April 8. 6m.

Bacon Academy.

THE Summer Term of this Institution will commence on the FIRST WEDNESDAY in May next, and continue sixteen weeks. The terms for tuition are for the Classics and higher branches of Mathematics, $6, and for the English Department, $4. Board in good families from $1,50 to $2.

The services of MR. HENRY T. STEELE, a graduate of Yale College and a well-tried teacher, are secured as principal and teacher in the classical department, which embraces the following studies:—the Latin, Greek and French languages, and the usual literary and philosophical studies pursued in colleges.

We have also secured the services of MR. JAMES S. EATON, so long and favorably known to the community as an able, wise and judicious teacher. In this department are taught Mathematics and scientific studies, Algebra, Surveying, Navigation, Civil Engineering, Astronomy, and the other kindred branches.

In connexion with these is a High School exclusively for Young Ladies, where all ornamental and useful branches are pursued. At the head of this department is MISS HUNT, from Utica, N. Y., a well qualified and accomplished teacher.

In all the different departments of this Institution the utmost care is taken to improve the manners and morals of the youth, as well as to promote their highest literary attainments.

The Committee in recommending this School to the public, take pleasure in saying that no institution in New England stands higher in the estimation of scientific and literary men at Yale College and elsewhere. Situated as it is, in one of the most charming and healthful villages in the country, secured from vicious influences by a moral and religious community, no parent who consults the good of his child can hesitate to avail himself of these peculiar advantages.

F. A. GILLETT, E. W. PARSONS, DAN'L BULKLEY, } Superintending Committee.

Colchester, Conn., March 25, 1847. 6w.

Copartnership Notice.

THE Subscribers have taken the store No. 129 Washington street, recently occupied by Messrs. Blanchard & Co., and will be associated in business from this date, under the name of J. L. BATES & A. S. JORDAN.

Messrs. B. & J. will continue as heretofore their respective manufactories of all kinds of Shell and Horn Combs, Musical Instruments, Umbrellas, Parasols and Walking Canes, and will be constantly receiving from the best manufactories, every description of French, English and German Fancy Goods, Perfumery, Cutlery, Stationery, &c.

Purchasers in quantities or at retail are very respectfully invited to visit the store and examine our stock of goods. Orders for the manufacture or repair of any article in their line will be received and promptly attended to.

JOSEPH L. BATES, ALEX. S. JORDAN.

Boston, March 22, 1847.

Young Ladies' Institute,

PITTSFIELD, MASS.;

Conducted by REV. W. H. TYLER, A. M.

THE Summer Session of this Institution, with greatly improved facilities and accommodations, will commence *on the first Thursday in May next*, and continue twenty-two weeks.

The Institute affords the best advantages for acquiring a thorough acquaintance with all the solid and ornamental branches of a finished female education.

Circulars, &c. on application. tf. March 18.

Carpets! Carpets!!

E. C. STEVENS, 239 WASHINGTON STREET, UP STAIRS,

HAS just received, and has for sale, $30,000 worth of *CARPETING*, of every style and description, at the LOWEST PRICES ever offered in this city. 5000 yds. Remnants, from 40 to 60 cts. per yd., all wool.

istf. April 8.

Family Groceries.

W. W. LINFIELD, corner of Lincoln and Essex Streets, has always on hand a good supply of *West India Goods and Groceries*, of the best quality, which he will furnish to his customers at moderate prices. He intends to keep supplied with *Butter* and *Cheese* from the best dairies. Being located near the depots of the Old Colony and Worcester Railroads, country purchasers coming into the city upon those roads or others, are invited to call and replenish their stock of family groceries, at such prices that cannot fail to please.

☞ Goods sent to any part of the city free of expense.

*** Grateful for past patronage, he solicits a continuance of the same. tf. Dec. 17.

Valuable Books

Published by Mass. S. S. Society.

THE CONQUEST OF INDIA BY THE CHURCH. Mr. Munger, Missionary at Ahmednuggur, has here given us a view of the idolatry of the Hindus, and of the duty of the Church in relation to the establishment of the gospel among that corrupt and benighted people, which must make a deep impression upon every reader. The testimony to the degrading influence of idolatry upon the mind and heart, and the need of the gospel to renovate that deluded and profligate race, are exhibited by an eye-witness; and the appeal comes from a man who has devoted himself to the great work of making Christ known to the heathen. We hope the book will be extensively read. Frontispiece, and nine engravings. Price, 30 cts.

NEW ENGLAND REVIVALS. This book consists of narratives of Revivals originally published in the Connecticut Evangelical Magazine, and gives us a view of New England revivals as they existed at the close of the eighteenth, and the beginning of the nineteenth century. It is a peculiarly valuable and timely publication. It describes revivals of religion in their purest state, and most salutary influence upon the churches and upon society; and may form a kind of standard by which we may judge of the real character of revivals at the present day. It may be read with profit by all classes of the community, and is especially worthy of diligent perusal by the youth of New England, for they will here learn the nature of true conversion, and obtain discriminating views of truth. Price, 50 cents.

April 15. C. C. DEAN, Treasurer.

JOHN M. WHITTEMORE,
Publisher, Bookseller,
BLANK-BOOK MANUFACTURER,
AND IMPORTER OF
ENGLISH AND FRENCH STATIONERY,
NO. 114 WASHINGTON STREET,
April 15. BOSTON.

Daguerreotype.

JOHN A. WHIPPLE has taken the old stand formerly occupied by Litch & WHIPPLE, No. 96 Washington street, where he will give personal attention to all who will be pleased to give him their patronage. The public are respectfully invited to call and examine a large collection of specimens of the art. y April 15.

Organs

OF any size, and of a perfection of mechanism and tone, UNSURPASSED by any built in this country, furnished at short notice, and upon LIBERAL TERMS. We refer with others, to the celebrated organ in Rev. Dr. Beecher's Church, Boston. Professional reference of the first authority.

SIMMONS & McINTIRE, 47 & 49 Causeway St., Boston.

April 15. y

Private Board.

THREE or Four Single Gentlemen of religious habits, may obtain spacious, pleasant apartments, with supper and breakfast in a small family, where there are no children, two miles from Boston, and near the omnibus routes. Those wishing to secure the enjoyment of fruits and flowers, and quietude the coming season, would do well to apply immediately. Further particulars may be obtained by addressing "Quiet," at this office.

March 11. tf.

EXCHANGE
EATING ROOMS,
Post Office Avenue,
Leading from Congress Street to the Post Office,
BOSTON.

Gentlemen can be accommodated with the best that the market affords at any hour of the day, at moderate prices, in a style unsurpassed in any Establishment in the city.

BREAKFAST from 6½ to 9 o'clock. DINNER from 12 to 3 o'clock. SUPPER from 5 to 7 P. M.

Hot Coffee, Tea and Cocoa from 5½ o'clock A. M. to 7 P. M.

April 8. y G. C. LYMAN.

NEW STOCK OF SPRING GOODS,
OPENING AT
249 Washington street,
—BY—
HASKELL & HOWLAND.

WE HAVE THE PLEASURE TO INFORM OUR friends and customers, that our importation of New and Fashionable

SPRING GOODS,

have arrived, and we are now opening at our New Store, by far the largest assortment of desirable FANCY and STAPLE GOODS, that we have ever offered for sale.

The ample accommodation afforded us in our New Establishment, enables us to keep a much larger assortment than formerly of

COMMON AND LOW PRICED GOODS,

adapted to the every day wants of the community, in addition to our splendid stock of Rich and Fashionable Goods.

We are opening in great variety:

NEW SHAWLS, SILKS, DE LAINES, BAREGES, BALZORINES, GRENADINES, FRENCH JACONETS, LAWNS, ORGANDIES, BRILLIANTINES, MUSLINS, GINGHAMS, SILK PLAIDS, CALICOES, in new designs, &c., &c.

IN MOURNING GOODS:

BEST BLACK BOMBAZINES, ALPACCAS, BLACK MOURNING SILKS, BAREGES, GRENADINES, PLAID BALZORINES, LAWNS, DE LAINES, MARQUISES, CRAPES, VEILS, CRAPE LISSE, LINING SILKS, GLOVES, STOCKINGS, &c., &c., &c.

In Housekeeping and Domestic
GOODS:

TABLE CLOTHS, all sizes; SUPERIOR STYLES OF IRISH LINEN, DAMASK TABLE LINEN, NAPKINS, DOYLIES, LINEN SHEETINGS, PILLOW CASE LINENS, DIAPER, HUCKABUCK, TOWELINGS, BIRDS EYE DIAPER, MARSEILLES and TOILET COUNTERPANES, all sizes, EMBOSSED PIANO AND TABLE COVERS, AMERICAN AND BRITISH SHIRTINGS, SHEETINGS, LONG CLOTHS, 3-4, 7-8, 4-4, 5-4, 10-4 and 12-4 wide bleached and brown, of the best styles manufactured, &c. &c. Many of our MOST PROMINENT ARTICLES will be advertised in the papers of the day as we continue to receive them, and we most respectfully invite all purchasers of RICH AND FASHIONABLE GOODS, as well as of the MORE COMMON AND USEFUL ARTICLES, to visit our Store, where they may be assured of receiving the most respectful attention, and finding the BEST OF GOODS at the VERY LOWEST PRICES.

April 15. 3w. HASKELL & HOWLAND.

REMOVAL.

ROBERT ELDER, *Upholsterer and Furniture Dealer*, respectfully informs his friends and the public generally, that he has removed from No. 313 Washington Street, to the new block of buildings recently erected on the *North side of Bromfield Street, near Washington Street*, where he will be able to offer for sale a much larger and more extensive assortment of articles in the UPHOLSTERY and FURNITURE line than he has hitherto been able to do; and he solicits a continuance of that patronage which has heretofore been so liberally bestowed upon him. y March 11.

French Hats.

IN STORE, of my own importation; also, my own manufacture, of all styles and prices,

2000 Caps.

I have also on hand a very extensive stock of Caps for Gentlemen, Youth and Children, and am constantly making up the new styles as soon as they are out. Will the reader please examine.

Wholesale Rooms, 2d and 3d stories, 173 Washington street, Boston.

W. M. SHUTE. March 11.

DENTISTRY.

MONS. A. CASADAVANT,
French Dentist,
OFFICE, TREMONT TEMPLE,
OPPOSITE TREMONT HOUSE.

HAS the honor to announce to the Ladies and Gentlemen of Boston, that he has arrived in this city, and has established himself permanently in Boston, for the purpose of practising all necessary operations in Dental Surgery, in such a manner as to give perfect satisfaction.

As Mons. C. manufactures his own teeth with artificial gums from one to a whole set by the atmospheric pressure, he is enabled to supply natural deficiencies that cannot be detected by the closest observer, with which the patient can articulate and masticate nearly as well as the natural ones, which is not generally the case.

Particular attention paid to filling teeth with gold, and all other operations warranted. Great care given in regulating children's teeth.

He hopes from his long experience, both in Europe and this country, to merit the patronage of the public. All operations will be warranted, or no charges will be made. tf. April 15.

For Sale.

A FARM of 112 acres of land, with house that has been repaired and painted lately, and barn that is nearly new, situated in the southerly part of Boylston.

April 8. 3w. T. B. NICHOLSON.

DENTIST.

DR. HITCHCOCK, DENTIST,
CORNER OF COURT AND STODDARD STREETS,
OFFICE ESTABLISHED IN 1838,

WOULD call the attention of the public to his method of inserting

ARTIFICIAL TEETH,

In the insertion of teeth, the main points to be gained are as follows:—First, to arrange them in such a manner as to enable the wearer to use them easily and effectually in mastication. Secondly, that they shall in no way injure or pain the mouth; and thirdly, that they shall be so manufactured as to render them durable and lasting. All these necessary ends gained, there is still another, which, although it may not be so important as the rest, is still highly desirable. It is, to produce such a piece of workmanship as shall be ornamental to the wearer,—such as shall *fully equal nature* in appearance, and deceive even the closest observers.

The following are selected from a great number of

TESTIMONIALS.

From the Christian Freeman.

A member of our family, who has waited long for the return of Dr. Hitchcock, because of a peculiar liking to his work, and the manner of it, upon the teeth, is made glad by his return from a tour in Europe. We will inform his many friends among our readers, that he has returned with improved health, and is on hand to serve them, when they may require the application of his professional skill, at his old stand, corner of Court and Stoddard streets.

From the Rev. Wm. Cogswell, D. D., late President of Gilmanton Theological School.

Having employed Dr. Hitchcock in my family as a dentist, and having known the results of his practice among a number of my acquaintance, some of whom have had sets of teeth inserted which have given entire satisfaction, I can, with perfect freedom and sincerity, commend him to the confidence and patronage of the public.

WM. COGSWELL.

READING, Dec. 22, 1846.

DEAR SIR:—It gives me pleasure to add my testimony to that of others in approval of your method of inserting teeth. The set which you made for the lady in whose company I visited your office, some months ago, have given much satisfaction. They are natural in their appearance, and adhere so firmly to the gums by atmospheric pressure, as to be worn and used without inconvenience. I can, therefore, cheerfully recommend your system to those who need dental aid.

Very truly yours, DANIEL TEMPLE, *Late Missionary at Smyrna.*

From the Rev. E. D. Moore, late Editor of the Boston Recorder.

DR. HITCHCOCK, surgeon dentist of this city, enjoys an enviable reputation in his profession. I know of no dentist who has a more extensive patronage or who gives more perfect satisfaction. Those who desire the delicacy and skill which are requisite in dental operations, will be doing themselves a kindness by calling on Dr. H.

E. D. MOORE.

From Thomas Whittemore, Esq., President of Cambridge Bank.

Sometime since, I had occasion to employ a dentist for the purpose of inserting some teeth for a member of my family. I was so unfortunate in the selection of an operator, that the teeth poorly answered the purpose, disfiguring the mouth rather than ornamenting it. A short time after, hearing of the skill of Dr. Hitchcock, and his method of setting teeth, I engaged him to do what another had undertaken. The operation of Dr. H. was very successful. I would advise those who require the aid of a dentist, to adopt his method of inserting teeth, as his prices are a little higher—than to have their teeth inserted on the old plan.

THOMAS WHITTEMORE.

EAST BOSTON, Dec. 22, 1846.

I am happy in having an opportunity of recording my high estimate of the skill of Dr. Hitchcock in the various branches of dentistry, and acknowledging the very gentlemanly deportment which marks his intercourse with those who have occasion for his professional services.

F. M. CRANE, M. D.

HARVARD, Dec. 21, 1846.

DR. HITCHCOCK. Dear Sir:—I am happy to say that the dentistry which you did for my wife, more than seven years ago, has been perfectly satisfactory. I trust, my dear sir, that the perfection of your work, and your very reasonable demands will secure to you the share of patronage you merit. Your obedient servant,

E. A. HOLMAN, M. D.

☞ *All operations warranted, and fees satisfactory. A liberal deduction to clergymen.* March 25.

New Store.

EDWARD C. STEVENS,
NO. 239 WASHINGTON ST., UP STAIRS,
Near the Marlboro' Hotel.

THE Subscriber has taken the new and spacious Granite Store, NO. 239 WASHINGTON STREET, UP STAIRS, where he offers, at *WHOLESALE AND RETAIL*, a large and full assortment of the

DIFFERENT STYLES OF CARPETINGS,

(Manufactured expressly for his own sales,) and will be constantly receiving from other manufacturers, a *Large Assortment* of the following goods:

DESCRIPTION OF THE GOODS—VIZ.

Wilton and Brussels Carpeting; Tapestry; Imperial Three Ply; Double Super Ingrain; Superfine Ingrain; Extra-Fine and Fine Ingrain; Low priced all Wool; Cotton and Wool Ingrain; Royal Damask Venetian; Royal Twilled Venetian; Plain Twilled Venetian; Heavy Plain Venetian; Heavy Sheet Oil Cloth, 24 feet wide, cut to fit rooms of all sizes; Medium ditto ditto; Plain and Check Mattings; Axminster, Chenille and Tufted Rugs; Oval and Hollow Stair Rods; Green Baizes; English Druggetts; Sheepskin Mats; Carpet Bindings.

Two Thousand Carpet Bags, at wholesale and retail.

Having made his arrangements with the manufacturers since the passage of the new tariff, he is prepared to offer a large and complete assortment of CARPETINGS, at the manufacturer's price. The Carpet Room is the largest in the city; number of square feet, two thousand two hundred and twenty-six.

☞ Your attention is respectfully solicited to examine the stock of goods, which for designs of patterns and combination of colors, are not to be surpassed by any establishment in this country.

*** Also, a large lot of Carpetings purchased at auction, will be sold low.

EDWARD C. STEVENS,
No. 239 Washington street, BOSTON.
6mis. March 18.

Poetry.

For the Boston Recorder.

CHRIST BEHIND THE DOOR.

BY WM. B. TAPPAN.

"A lady being once invited to make a visit at the house of a friend, said, 'I will go, provided you do not keep Christ behind the door.'"

When thou talkest with thy neighbor,
On what most concerns,
And thy thought, to various subjects,
Shifts by ready turns,—
Why so pressing, why so eager,
Showing folly's store?
Shutting wisdom out, and keeping
Christ behind the door?

They that feared Jehovah, often,
In the former days,
Spake each to the other, moving
Each to prayer and praise.
They that fear Him, at the present,
Vanity adore,
Keeping while they murder moments,
Christ behind the door.

In the precious in the olden
Puritanic rule,
Never meeting, never parting,
Worship, market, school,
Saw, without an unction dropping,
From those saints of yore;
Pilgrim dames and damsels—kept they
Christ behind the door?

To these fashions, to these pleasures,
Words in torrents come;
Should a zealot name the Savior,
Quickly all are dumb.
Vain professor! false professor!
Yield thee ever more
Hope that Jesus Christ regards thee,—
Thrust behind the door.

How they chatter! how they chatter!
Zion's daughters they?
Nay! they're Israel's, eating, drinking,
Rising up to play.
Go thy way, poor christian, hoping
Here to gather store;
All is famine where is keeping
Christ behind the door.

Ah, while noon-tide hastes to even,
Calling what was lent,
And no savory word of heaven
Toward heaven's sent,
This may swell thy worldly treasure,
Add to foolish lore—
He is wealthy-wise who keeps not
Christ behind the door!

For the Boston Recorder.

MY HOME.

Sometimes, when I look round these walls so dreary,
I think on my home ever fair,
And often my bosom is pensive and weary,
And laden with many a care;
I think on my own little home in the wild,
Where scarcely a sorrow was known,
Where my father caressed his favorite child,
And was pleased when he called me his own.

I think of my mother, so gentle and kind,
Whose voice was the music of love,
And a bosom where ever my sorrows could find,
A sympathy guilt could not move;
I think of my sisters, so lively and gay,
In whose bosom my soul could repose;
How soon we could hasten the bitter away,
When we mingled our joys and our woes.

I think of my two little brothers, so dear,
And long with impatience to see
Those eyes that forever were sparkling and clear,
And beamed with such lustre on me;
The youngest, the fairest, the frailest I love
With affection approaching to sin,
O sad was the change that made me remove,
While it strengthened the passion within!

I think on the rivulets that murmured along,
And made the green meadows to smile,
I think on the warblers that poured forth their song
So sweet, yet untainted with guile;
I remember when spring was spreading abroad,
How I wandered with ecstacy wild
To pull the first violet that peeped from the clod,
And bearing it home, how I smiled!

I remember the grove where the evergreen grew,
Where the beech and the birch were entwined,
I remember the wild flowers of every hue,
With nature's green carpet combined;
I remember the white fleecy flock of my care,
The lambkins, so sportive and gay,
When spread on the green leaf of nature so fair,
How sweet was their innocent play!

I remember the pet I caressed as my own,
And loved with affection sincere,
I remember it died, and my pleasure was gone,
And I hallowed the day with a tear.
Sweet years of my childhood, forever gone by!
O, were they too precious to last?
Ah, how can I hide the heart-breaking sigh,
When I think they *forever* are past!

But ah, let them go, let time too pass away,
Its end with impatience I wait;
I soon shall forget in Eternity's day,
The woes of this infantine state.

Mass. General Hospital, March 16, 1847.

Miscellaneous.

Missing Vessels.

"Missing Vessels," sometimes heads a large list in the marine department of the newspapers, and what is supposed to have become of them? Let me hazard an answer. In two cases out of three they are lost by collision; and in the same proportion, at least, this collision has occurred for want of a good look out.

Eight o'clock, P. M., and Captain Easy, having had his grog and smoked a cigar, feels sleepy, and says:—

"Well, Mr. Nighthead, I'll turn in. It would be pleasant to have a moon this thick and squally weather, keep a good look out, and let me know if it blows any harder. Good night."

"Ay, ay, sir;" replies Mr. Nighthead, who then walks into the waist and sings out, "Keep a bright look out a head, there!"

A gruff "ay, ay, sir," comes from under some pea-jacket, and Mr. Nighthead walks aft, lies down on the hencoop, and in ten minutes is asleep. And how are the watch? As may be expected, and the man at the wheel, after casting a few occasional glances at the sails, to ascertain that the ship is somewhere near the wind, lays over the wheel and looks into the binnacle, where he sees more than a hundred different points to the compass, dancing more than one hundred different ways, and then sees nothing at all. Suddenly, with a voice that might almost startle the dead, there comes a voice in their ears, "Hard up your helm!" The sleepers awake: the affrighted helmsman throws his wheel down instead of up. The half-conscious mate rushes to his assistance. The watch start to their feet, and know not if they are still dreaming, or if there is a dread reality in the huge line-of-battle ship, the roaring water under whose bows sounds for an instant in their ears like the thunder of a cataract, and which they and their sleeping companions below will never hear again, until they hear the sea called upon to give up its dead.

Old Captain Wethereye was a good school master upon this subject, and taught us many lessons, one of which was strongly impressed upon my memory, and I think was not forgotten by any at least for one voyage.

It was a cold January night in the British Channel, and we were ordered to look out sharp for vessels, and told moreover of its particular importance in that place. At half-past twelve the captain walked forward and found us all wide awake, and then turned about, bade the mate "good night," and went below. This manœuvre was watched, and we naturally concluded that as he had been on deck all his own watch, he intended to take a snooze: and as the mate was not an object of much dread, we composed ourselves on deck to follow his example.

The "old man," however, out-generaled us, for he came up again in about half an hour, and found us snoring. He then went quietly down again, called the second mate and the steward, and arming them and himself with two buckets of ice cold water each, they came upon the unsuspecting foe, and in an instant we were as moist as the bottom of the ocean. "And now, you precious rascals," said he, "for I can call you nothing better, after such conduct, lay upon the fore topsail yard, the whole of you, and see if you can keep your eyes open for the next three hours; and you, Mr. Deadeye, go up on to the top-gallant yard and watch them." In vain did we beg leave to change our dripping clothes. We were obliged to obey, and such a three hours I never wish to see again. It was an effectual remedy for drowsiness, and thoroughly cured the complaint; nor was there a relapse for the remainder of the voyage.

Very many instances will readily occur to the minds of all who, for any length of time, have navigated the ocean, especially in its more frequented parts, of narrow escapes from collision, which were only avoided by wakefulness. Even that, however, will not always prevent it.

Not long since, an accident of this kind happened to a ship which I commanded.

The night was intensely dark, so that one could not see fore or aft the deck, and the ship was going at the rate of ten knots, with a beam wind. The watch were awake, at any rate that night, and were stationed, with the exception of one man, who was on the night heads, at topsail haulyards and reef-tackles, when, as if by the shock of an earthquake, we were thrown to the deck. Another vessel upon the other tack had struck our bow, coming upon us so suddenly as to be unperceived by the look-out, who was a faithful man. I had seen him standing at his station but a moment before, and he was now thrown, with the fragments of the rail on which he stood, to some distance abaft the foremast.

The other vessel went down, and all on board perished, and we were preserved, as if by a miracle, from sharing their fate. Although I felt satisfied with the look out we then kept, and which was as good as usual, I have often thought since, that this might never have occurred, had the master of the unfortunate vessel and myself, used the precaution of *showing a light*, which I have ever afterwards adopted.

This practice is objected to by some, upon the ground that a light does more injury to themselves than good to others; and this would be very true if it were allowed to shine about the decks. But such a lantern as I have used, cannot be complained of in this respect, for its existence, when displayed would scarcely be known to those on board. It is so constructed as to fit on the end of the bowsprit, under the jib-boom, and has four staples, which are entered by hooks and are keyed. The after part contains a door. Each side and the front, which is narrower than the back, has a thick glass plate. Within is a large lamp of six wicks. One objection to it may be raised by a certain class of ship owners, to whom ten dollars is of more value than the lives of all their crews—it requires oil.

Subsequently, being on a voyage to Russia, there occurred a very dark and blowy night. Eight o'clock was the appointed hour for carrying out the lantern. Coming on deck soon after, I found that it had been neglected, and accordingly told the second mate, whose fault it was, to ship it, and to seat himself on the jib-boom to see that the light continued to burn. The gentleman went forward with an indistinct muttering about "new-fashioned humbugs" which did not tend to shorten his "new-fashioned watch." An hour afterwards we were running with a strong quartering breeze, under double reefed topsails when the look out on the forecastle sung out, "Light, ho!" and there was a brig lying to directly ahead of us. Our course was altered in time to pass under her stern, giving her a sufficient berth, but near enough to see a man on her quarter deck holding a lantern in his hand.

This incident may convince many of the importance of carrying a light, as well as keeping a good look out, for, had we neglected either of these precautions, two more might have been added to the list of "Missing Vessels."—*Mercantile Journal.*

Eleventh Agricultural Meeting

At the State House, March 30.

Hon. Wm. B. Calhoun, President, in the Chair. Subject—"Profits of Farming," continued.

In connection with the subject the following resolution offered a few weeks since by Maj. Wheeler, was under consideration.

Resolved, That, in the opinion of this meeting, immediate measures ought to be taken by our colleges and other literary institutions to give direct and positive instruction in the art and science of agriculture.

Hon. John C. Gray of Boston, spoke to the resolution. He said that he had written and spoken in favor of the plan recommended in the resolution; and a professorship has been established at the oldest university in the country, Harvard, in which the practical sciences would be taught, which he supposed would include instruction in agriculture. He spoke of the mass of matter that had been published on agriculture, and of the many errors in years past; of late it had been different. He spoke of the difficulty of getting good works on farming, as practical men were not scholars, and scholars were mere theorists.

Hon. Mr. Starkweather said that some years ago a Mr. Bussy who owned a fine estate in this vicinity left a large legacy for the establishment of a farm school, and he inquired what was done in this respect. To this no definite answer was given.

Hon. Mr. Calhoun said, that there was only an attempt to establish an agricultural professorship at Amherst College, which had failed for want of funds, but by the aid lately obtained from the State he thought the plan would go into execution; and that a pattern farm would be connected with the college. The board of that institution were very desirous to accomplish this, and he thought they would now be able to do it.

On motion the resolution was adopted.

Mr. H. C. Merriam of Tewksbury, said it was a remarkable fact that men who had received an education for the common purposes of life, are wanting an education to fit them for farming.

Hon. Welcome Young of East Bridgewater, (of the Senate,) said that he had paid some attention to farming, but he did not grow rich by it, and if he gave his whole attention to the subject he did not think it would be profitable. He did not agree with those who represented the profits to be so great. Most farmers get a good living, as good as any other profession. But the reports of our doings in the papers show the profits to be too great, and they will tend to lead young men astray. Farming may be profitable near a good market.

Mr. Starkweather said that no man should have two strings to his bow. The gentleman who had just addressed the meeting was in his office most of the time; he would inquire if he had made no improvements on his farm. He gave an instance of great profits in farming in the case of Adam Anthony, North Providence, who hired a farm 20 years ago, on which there was then produced only 5 tons of English hay, 2 tons oats, 3 tons meadow hay, 250 bushels potatoes and 250 bushels of turneps. The farm was taxed for $5,000. It now consists of 80 acres mowing and tillage, 20 acres pasture, 20 acres peat swamp, reclaimed, and about 20 acres light sandy soil. Last year the produce of this farm was 100 tons hay, 35 tons millet, 24 tons corn fodder, 60 tons green corn for soiling, 700 bushels corn, and 60 bushels potatoes. Besides the improvements, the farm has paid the proprietor 2 1-2 per cent. on the cost, the value of the improvements being added to the original cost annually. This farm is now taxed for $15,000. The sales of milk last year amounted to $2,600, of hay, to $500. All the productions last year amounted to $5000. About 40 head of cattle, mostly milch cows, are kept on the place. The milk is sold at the door at 3 cents per quart. This was improved from its own resources. Mr. S. said that the man in the city knew nothing of the pleasures of life. He might have splendor and show, but not happiness; and many that appeared to be wealthy, failed and came to poverty.

Mr. Joshua T. Everett of Princeton, said that he should prefer farming to all other professions, on account of the advantages for health and enjoyment, but he thought farming in Worcester county did not generally afford a clear profit of more than 4 1-2 per cent. on the investment. He thought that horticulture afforded more profit. In some cases fruit raising yielded a profit of fifteen or twenty per cent.

The same subject continued.—*Cultivator.*

Cure for the Consumption.

The following may be old, but it is new to us. We see it going the rounds without credit.

An officer in the British service, residing in the East Indies, had been stricken with this fatal disease, and was reduced by it to nearly a skeleton. His friends looked upon him as a doomed man, and he himself had given up all hopes of long continuance of life. He was one morning crawling about his grounds, and accidentally went into a shed where a man had been bottling some wine, and at the moment of his master's entrance had melted some rosin to seal corks with. To the surprise of the afflicted one, his respiration became free and unobstructed, and it instantly occurred to him that the relief he experienced was produced by his having inhaled the rosinous smoke.

He remained better during the day, and, without consulting his doctor, repeated the experiment in his sleeping room. That night he slept soundly—a blessing he had not known for years. Twice a day for a week did he continue his experiment, and with increased success. He then mentioned the affair to his medical adviser, who was equally surprised at the improvement of the patient's health, and advised him to continue his inhalation night and morning. In the space of three months his cough left him, and his appetite returned. In six months his health was so improved that he contemplated returning to his native country. Still persisting in his new found remedy, his health was completely restored, and he was once more a sound man.

Greek Learning and Religion.

Rev. Dr. Baird, in a late lecture on the state of religion and science in the East, said:

—"*The Greeks seek after Wisdom*," or knowledge.

This seems to be as true of the poor and miserable population of Attica, and of the Peloponnesus in our day, as it was in that of St. Paul. Dr. Baird stated that nothing in all Greece interested him half so much as its four hundred primary schools, its four gymnasia or colleges (at Athens, Patras, Chalcis and Syra,) and its university, with its library of 30,000 volumes, and its observatory, which is a better one than any similar establishment in these United States, at least any one connected with a college or university. Many of the elementary and secondary schools have been established through the munificence of individual Greeks. A rich Greek in Smyrna—or some other *foreign* city—gave $100,000 to found the University of Athens; another, of Vienna, gave nearly $50,000 to found the observatory, and supply it with the admirable set of instruments and appliances which it possesses.

Dr. B. said that he was delighted to see in the miserable villages of Greece, poorly-clad, but bright-eyed, sprightly little children, flocking to the schools, bare-footed and bare-headed, with satchel or basket in hand, containing a piece of black bread and two or three dried figs! Here, in connection with a proper use of the Bible, is the hope of Greece.

Dr. B. stated one fact in relation to the University of Athens, which is very interesting. He said that it has twenty-five Professors, some of whom have no small reputation—as, for instance, old and good Bambas, of Sciote memory. There are two hundred and fifty youth attending the university as regular students. Many of these young men are sons of Greeks, more or less rich, who live in foreign cities—Smyrna, Salonica, Constantinople, Adrianople, Vienna, Corfu, &c. In addition to these two hundred and fifty regular students, there are four hundred young men in Athens—clerks and others—who attend the lectures on history, political economy, &c. These lectures are not given every day, but several times a week, and last an hour, or an hour and a half. What a beautiful sight? Why can we not see something of the sort with us? Why should there not be many young men in Boston and New York, systematically attending for an hour a day, a part of the year, lectures on history, political economy, moral science, from eminent professors? Time might be found, if there was a proper thirst for knowledge. And if time cannot be *found*, it ought to be *made*. Men have no right to be so busy, Dr. B. remarked, as to neglect their proper improvement. Time could be found, with proper care and arrangement, especially at certain seasons.

Dr. B. said that he had often seen crowds of gentlemen and ladies, of all ages, attending some of the lectures at the Sorbonne in Paris. He had also seen venerable laymen and pastors listening to lectures in the University of Edinburg, as well as students in the regular classes.—*Daily Advertiser.*

How to Get Out of a Tight Place.

Milwaukie, W. T., Feb. 21, 1847.—The following story is well known to many of the early settlers of this territory, having been related to them by the Indians, who were eye-witnesses to the transaction, and who expected no doubt to have a *time*, but, as the sequel will show, were disappointed. The principal actor is now living among us, and I had the story from himself some years since.

In the year 1819, he was trading with the Indians at a place called Bay De Noquet, on the west side of Green Bay. While sitting alone in his cabin one day, he was surprised at the entrance of twelve or fifteen strapping Indians, with their faces blackened, (which is never done except some momentous business is on hand, and always in case of a funeral.) With slow and solemn tread they entered the room which contained the goods used in Indian trade, and after seating themselves around flat on the floor and lighting their pipes in silence, the spokesman for the company commenced his harangue in the following words:—

"We have come to make a demand, (here followed a silence of several seconds,) and we don't expect to be refused (another silence.) These young men around me are brave men and great warriors. I am a great warrior and a *very brave man*. I was at the battle of Frenchtown and killed many of your countrymen. I led on the warriors who attacked Fort Stevenson; the scalps of many brave men have been smoked in my lodge. We have come to *demand* a keg of Good-na-toes (high wines and worth $40 per keg) and we don't expect to be refused."

At the conclusion of this speech, which was delivered with all the dignity and authority of those who are accustomed to dictate terms to a weaker party—the gentleman to whom it was addressed stepped around some packs of fur which served as a counter, and brought forth a keg about the same size as the one so much desired, when a smile of evident satisfaction lighted up the faces of the audience. He then took a candle and lighting it replied to the last speech in the same boasting and bombastic style, and concluded by saying that if they were as brave men and as great warriors as they pretended to be, to sit where they were and smoke with him until that candle burnt out; at the same time removing the cover of the keg he placed the candle deep in the *loose powder* of which the keg contained twenty-five pounds—and seated himself for a smoke with his visitors, which he had hardly time to do before the room was empty, and after carefully taking out the candle he finished his smoke alone, and was never after troubled with Indian demands.—*Corr. N. Y. Spirit of the Times.*

Sabbath School Minstrel.

BY Asa Fitz, author of the Union Singing Book, American School Song Book, &c. &c.
The above work contains about One Hundred selections of *Devotional Songs and Hymns*, with appropriate music, selected mostly from the popular airs of the times. Price, 12½ cents.
Just published by PHILLIPS & SAMPSON, 110 Washington street, (up stairs.)
Boston, March 25, 1847. 2m.

Please to Read This.
A good chance to clear from $500 to $1000 a year.
AGENTS WANTED IN EVERY TOWN AND COUNTY THROUGHOUT THE UNION, to sell "SEARS'S NEW and POPULAR PICTORIAL WORKS," universally acknowledged to be the best and cheapest ever published, as they certainly are the most saleable. Any active agent may clear $500 to $1,000 a year. A cash capital of at least $35 or $50 will be necessary. Full particulars of the principles and profits of the Agency will be given on application, either personally or by letter. The postage must in all cases be paid. Please to address, ROBERT SEARS, Publisher, No. 128 Nassau street, New York.
Specimen copies of the Magazine to procure subscribers with, will be furnished to all who wish to engage in its circulation, if requested (post paid,) at the rate of Ten Nos. for One Dollar, or Ten Cents for single copies.
10w. *March 11.*

New Vols. of the Monthly Series,
PUBLISHED, in connection with the London Religious Tract Society, by the Amer. S. S. Union, 5 Cornhill, Boston; called
"MAN, in his physical, influential, social and moral relations," by W. Newnham, Esq. "Know Thyself. Price 12½, 21 and 24 cents, according to the binding.
The title of this unpretending, yet striking little book, sufficiently explains its design. Its all important subject is commended to the public by the very felicitous style of the writer, combining terseness with simplicity and neatness.
For sale by WM. B. TAPPAN, at No. 5 Cornhill, Boston. *April 8.*

Taylor's Hebrew Concordance;
ADAPTED to the English Bible, disposed after the manner of Buxtorf, in 2 vols. folio—London edition, 1754, bound in calf, a very rare copy, and in perfect state.
For sale by CROCKER & BREWSTER, 47 Washington street. *April 8.*

The Life and Correspondence
OF John Foster, edited by J. E. Ryland, with notices of Mr. Foster as a preacher and a companion, by John Sheppard, author of Thoughts on Devotion, &c., 2 volumes in one.
The Wycliffites, or England in the Fifteenth Century, by Mrs. Col. Mackay, authoress of the Family of Heatherdale, &c.
For sale by CROCKER & BREWSTER, 47 Washington street. *April 8.*

New Books.
THE Works of the late Rev. R. M. McCheyne.
The Office and Work of the Holy Spirit, by J. Buchanan, D. D.
The Wycliffites, or England in the 15th century, by Mrs. Mackay.
The Genius of Scotland, by Rev. R. Turnbull.
Thankfulness, and other Essays, by Rev. J. Hamilton.
The Practical Engineer's Pocket Guide, by T. Kelt.
Six Lectures on the Use of the Lungs, &c., by Dr. Fitch.
Just published and for sale by B. PERKINS & CO., 100 Washington street. *April 8.*

A Manual of Prayer,
DESIGNED to assist Christians in learning the subjects and modes of Devotion, with an Introduction by Rev Albert Barnes; 3d edition.
Prayers for the use of Families, or the Domestic Minister's Assistant, by William Jay.
For sale by B. PERKINS & CO., 100 Washington street. *April 8.*

Theological Books.
A GENERAL ASSORTMENT always on hand. Books furnished at as low rates as can be bought in the city. To Clergymen and Theological Students an additional discount.
Church libraries furnished at very low prices.
J. M. WHITTEMORE, 114 Washington street, old stand of Perkins & Marvin. *April 8.*

Valuable Books
Published by Mass. S. S. Society.
LETTERS TO A SISTER; or A Practical Directory for Young Christian Females. Consisting of practical directions for females, in a series of letters from a brother to a younger sister; designed chiefly for Sabbath school teachers and their elder pupils, and treats of a thorough knowledge of the doctrines of the gospel; the work of grace in the heart; the study of the Scriptures; meditation, prayer, fasting, and self denial; manner of employing the Sabbath; health; cultivation of the mind; reading; improvement of the mind; Christian activity; dress; social and relative duties; self-examination, &c. With an engraving. *Price 30 cents.*
THE SINNER'S FRIEND; or the Disease of Sin, its Consequences, and the Remedy.—The subject of this book is sin and salvation. The nature of sin,—its consequences in this life, and its punishment in the world to come,—and the way of escape from its terrible power,—are all presented with great clearness and force. It is well calculated to correct the defective views, which are common even among adult persons, respecting the condition and prospects of the sinner, and to lead him to the Lamb of God, whose blood alone cleanseth from all sin.—*Price 30 cents.*
April 8. C. C. DEAN, Treasurer.

Christian Duty,
BY Rev. John S. C. Abbott. Christian Duty, or Brief Practical Directions for those commencing a Christian Life, by Rev. John S. C. Abbott, author of Mother at Home, Child at Home, Path of Peace, etc. Price 16c.
Contents:—The duty of fidelity in prayer; Of silent ejaculatory prayer; Of morning and evening family prayer; Of reading the Bible daily; Of punctuality in attending church and social prayer meetings; Of silent responses when others lead in prayer; Of uniting in singing God's praises; On not being carried about by every wind of doctrine; Not expecting that all measures adopted by the Church to be in perfect accordance with your own views; On putting an especial guard on your tongue; On doing every thing in your power to promote the happiness of those around you; On remembering that your personal attainments in moral excellence will do more to honor the cause of Christ than all other influences; On remembering that there is no obstacle so formidable, in the way of the conversion of the sinner, as the destitution of practical godliness; On prayerfully watching the effects of preaching the gospel upon the hearts of your neighbors and friends, etc.
Published by CROCKER & BREWSTER, 47 Washington street. *April 8.*

The Church Members' Manual
OF Ecclesiastical Principles, doctrines, and discipline: presenting a systematic view of the structure, polity, doctrines, and practices of christian churches as taught in the scriptures, by WILLIAM CROWELL. With an introductory essay, by Henry J. Ripley, D. D., Newton Theol. Institute. In one volume 12mo., 276 pages. Price 90 cents.
Just published by GOULD, KENDALL & LINCOLN, 59 Washington street. *April 8.*

Gold Pens! Gold Pens!
LEVI BROWN'S Celebrated Ever Pointed Premium Gold Pens. For sale low, by J. M. WHITTEMORE, Bookseller, Stationer and Blank Book Manufacturer, 114 Washington street. *April 8.*

THE LIFE AND TIMES OF HENRY CLAY, by C. Colton, author of the Junius Tracts, Four Years in Great Britain, Tour of the American Lakes, etc., 2 vols., second edition. The Life of General Winfield Scott, by Edward D. Mansfield, Esq. For sale by CROCKER & BREWSTER, 47 Washington street. *April 8.*

COMPREHENSIVE COMMENTARY, 6 vols. royal 8vo. A fresh supply just received and for sale by J. M. WHITTEMORE, 114 Washington street. a8.

GRIFFIN'S SERMONS. Sermons, not before published, on various Practical Subjects, by the late Edward Dorr Griffin, D. D. For sale by CROCKER & BREWSTER, 47 Washington street. *April 8.*

THE ILLUSTRATED HAND BOOK; A Guide for Travellers through the United States of America, embellished with 125 highly finished engravings; accompanied by a large and accurate Map, by J. C. Smith; Smith's New Guide for Travellers through the United States of America; Map of the Republic of Mexico. For sale by CROCKER & BREWSTER, 47 Washington street. a8.

KITTO'S CYCLOPÆDIA OF BIBLICAL LITERATURE, in 2 vols. 8vo; a supply received by J. M. WHITTEMORE, 114 Washington street. *April 8.*

ISAAC CUSHING,
MERCHANT TAILOR,
NO. 80 WASHINGTON STREET, (UP STAIRS,)
HAS on hand a general assortment of *Broadcloths, Cassimeres and Vestings*, which he is ready to manufacture into Gentlemen's Garments in fashionable style, and at reasonable prices. 1y. *May 8.*

DRY GOODS
—AT THE—
OLD STAND!
DANIELL & CO.
No. 201 Washington Street.
We have now received a beautiful stock of
NEW GOODS,
For the present and coming season, and having taken unusual pains to have our stock as complete as possible, we feel confident that we can offer as handsome an assortment of goods in our line, and at as low prices, as can be found in any other large establishment in this city; consisting of
Shawls, Silks, Linens, Blankets, Flannels, and Cottons.
Our aim has always been—
To keep every article of Dry Goods wanted in a family.
To sell no goods that we cannot recommend.
To mark every article at a very small profit, and at
ONE PRICE!
This course we have so long pursued, we shall still continue to pursue, and feel sure that
Our Goods and Prices
Will not fail of giving satisfaction.
April 1. 3m. DANIELL & CO., No. 201 Washington Street.

Kitchen & Henderson's
HAIR PRESERVATIVE.
THIS article has already received the approval of many who have tested its virtues, and its inventors feel safe in the assertion that in no case has it failed of promoting the growth and beauty of the hair, preventing it in all cases where it is used properly, from falling off.
The Preservative, when properly used, will remove from the head everything tending to prevent healthy action about the hair, and a most agreeable sensation is caused by its thorough application. While a rich gloss is imparted to the hair, it is left free of that oily, unpleasant feeling which in most washes of the kind is so great an objection.
To ladies, therefore, as well as gentlemen, it is a useful and desirable article.
Manufactured and for sale by KITCHEN & HENDERSON, No. 41 Congress street. y *Jan. 28.*

Notice.
THE Subscriber will give gratuitous advice to the Deformed Poor, and perform such surgical operations as may be necessary, on Tuesdays and Fridays, between the hours of 12 and 1, at the Boston Orthopedic Institution, 49 Chambers street.
They hope also to be able to furnish such mechanical appliances as are indispensable in the treatment of deformities of the human frame, according as the nature of their cases and pecuniary circumstances may render necessary.
They may be consulted at their respective offices, 65 Belknap street, and 49 Chambers street, every day, Sundays expected, from 1 to 2 o'clock P. M.
J. B. BROWN, M. D.,
Oct. 22. y BUCKMINSTER BROWN, M. D.

Tower's Grammar.
THIS day published by W. J. REYNOLDS & CO., No. 20 Cornhill,
GRADUAL LESSONS IN GRAMMAR, or Guide to the Construction of the English Language, by the Analysis and Composition of Sentences. By David B. Tower, A. M., author of Intellectual Algebra, and other popular school books. The plan of this work is original, and it has been highly approved by Committees, Teachers, and other literary gentlemen, by whom the proof-sheets have been from time to time examined. Teachers will find it the most simple and rational plan of introducing the young *understandingly* to the study of Language.
4w. *April 1.*

FARM IMPLEMENT AND SEED WAREHOUSE,
WHOLESALE AND RETAIL.
DAVID PROUTY & CO.,
NOS. 19, 20 & 22 North Market and 19 Clinton Sts., Boston, offer to the public a complete and extensive assortment of GARDEN, FIELD, GRASS AND FLOWER SEEDS, feeling assured they can put confidence in them, having had them raised by experienced growers expressly for ourselves, and can warrant them *Good* and *True* to their name. Those favoring us with their orders, may rely upon their being promptly and faithfully attended to. A liberal discount made to dealers. The following are a few of the most important, viz:
PEAS.
Early Prince Albert, Early-Cedo Nulli, Early Hill, Early Washington, Early Warwick, Dwarf Blue Imperial, Dwarf Marrowfat, British Queen.
BEANS.
Lima, Saba, Horticultural Pole, Red Cranberry, Indian Chief, Early China Dwarf, Marrow, Mohawk, Kidney, Six Weeks, Case Knife, &c. &c.
CABBAGES.
Early York, Dutch, Vanack, Battersea, Sugarloaf, May, Large Late Drumhead, Green Globe Savoy, Late Sugar Loaf, Red Dutch, Early and late Cauliflower, Broccoli, &c. &c.
BEETS.
Long Blood, Early Turnip-rooted, French Sugar, Mangel Wurtzel. Also, Long Orange, and White Field Carrot, Ruta Baga and White Flat Turnip, Long Yellow, French, do., Cucumbers, Squashes, Yellow and Red Onion, Sweet Marjoram, Summer Savory, Sage, Thyme, Lavender, &c. &c.
GRASS SEEDS.
HERDS GRASS, Northern and Southern RED TOP, Orchard Grass, Fowl Meadow, do., Rhode Island Bent do., Northern and Southern Red Clover, White Dutch, do., Lucerne, do., Buckwheat, Black Sea Wheat, Barley, Oats, Rye, Millet, &c., for sale at the lowest market prices.
FLOWER SEEDS.
We have also an extensive assortment of Flower Seeds, embracing all the new and rare kinds of this country and Europe. Also,
Fruit and Ornamental Trees, Shrubs, Grape Vines Rhubarb and Asparagus Roots, Roses, Dahlias, Greenhouse plants, &c., packed to go to any part of the country, at the lowest nurseryman prices
AGRICULTURAL AND GARDENING BOOKS.
Downing's Fruit and Fruit Trees of America. Thomas's Fruit Culturist. New England Fruit Book. Allen's American Agriculture. Rural Economy. American Herd Book. Bridgeman's Florist's Guide. Buist's American Flower Garden, Directory, &c. Bement's American Poulterer's Companion.
FARM AND GARDEN IMPLEMENTS.
Prouty & Mears' Centre Draught Ploughs, Cultivators, Harrows, Straw Cutters, Seed Sowers, Vegetable Cutters, Horn Mills, Winnowing Mills, Grain Cradles, Ox Yokes and Bows, Hopkins' celebrated Manure and Hay Forks, and New and Improved Potatoe Hoes, (which obtained the silver medal at the Mechanics' Fair in September,) Cast Steel and Iron Shovels, Scythes, Snaiths, Rifles, Scythe Stones, Draft, Tie Up, Halter and Trace Chains, Garden Syringes, Pruning Knives, Bill Hooks, Axes, Hoe and Axe Handles, Grindstones, Cranks, Rollers, Barn Door Rollers, &c. &c. tf. *Feb. 25.*

ORTHOPEDIC SURGERY.
GROVE HALL is now reopened for the reception and treatment of Patients affected with diseases of the *Joints, Muscles, and Nervous System.* The following comprise the principal cases admitted at the institution, viz:—
CURVATURES OF THE SPINE.
SPINAL IRRITATION.
DEFORMITIES OF THE LIMBS AND FEET.
CONTRACTIONS OF THE MUSCLES.
PARTIAL OR TOTAL LOSS OF MUSCULAR POWER.
CHRONIC AND ACUTE INFLAMMATION OF THE JOINTS.
FALSE ANCHYLOSIS, &C.
The institution is delightfully situated in Roxbury, about three miles from the United States Hotel in Boston, and is perfectly free from the contaminating influence of a city atmosphere, always so injurious to invalids, and is not surpassed in its beauty and salubrity. Parents and guardians may be assured that every accommodation for the comfort, exercise and restoration of patients will be found at the institution. Omnibuses run daily from Boston five times, to Grove Hall, from their office, directly opposite the Old South Church. Horses and carriages will be provided at the institution for all that desire them.
Dr. Abbe having recently visited Europe, and examined many of the first institutions, and investigated the principles and practice of many of their most eminent surgeons, feels confident that he is fully able to put in practice the best means for the alleviation and restoration of his patients.
Dr. Abbe may be consulted at his residence, No. 20 Boylston street, until half past 9 A. M., and from 2 to half past 3 P. M., and at his Institution in Roxbury from 11 A. M. till 1 P. M.
April 23. tf ALANSON ABBE, M. D.

Dr. J. H. LANE,
NO. 170 WASHINGTON STREET, BOSTON,
DEVOTES PARTICULAR ATTENTION TO
DISEASES OF THE THROAT, (BRONCHITIS, &c.) AND THEIR CURE,
ACCORDING TO THE
NEW METHOD OF TREATMENT.
y *Office Hour, 2½ o'clock P. M.* *Oct. 8.*

PHILOSOPHICAL INSTRUMENTS,
ILLUSTRATING
NATURAL PHILOSOPHY, ASTRONOMY, CHEMISTRY, PNEUMATICS, HYDROSTATICS, HYDRAULICS, ELECTRICITY, GALVANISM, MAGNETISM, ELECTRO MAGNETISM, DAGUERREOTYPE, OPTICS, &c. &c.,
MANUFACTURED BY
N. B. Chamberlain,
NOS. 8 & 9 SCHOOL STREET, BOSTON.
1y. *April 10.*

Notice to Church Building Committees.
THE Subscriber is constantly prepared to fit up new or old churches with Cushions and Linings, of any quality or colors now in use. All kinds of Pulpit Trimmings and Church Work, will be furnished at low rates. He will work up materials found by Societies, or will furnish the whole, in any quantity or quality, at fair prices. Having had much experience in church work for the last few years, he is confident that he can give entire satisfaction.
Reference will be given in all cases to committees of churches that he has done. He will also give any information to committees in regard to the quantity or quality of materials, at his Rooms, No. 27 Cornhill, Boston, next door to E. B. Mussey's Bookstore.
Feb. 4. 1y. H. M. CURRIER.

EMPORIUM OF FASHION AND LOW PRICES!!
ON VISITING A CITY,
We find ourselves possessed with a prying curiosity to ascertain the past history of the place—and the same curiosity now operates upon the public mind as it regards the highly successful Establishment of
"OAK HALL!"
And to gratify this great curiosity, I would state that the
ACORN
Was planted from which sprung the
MIGHTY OAK IN TRADE,
In April, 1842, nearly Five Years ago!
The House, Nos. 32 and 34 Ann Street, presented nothing in appearance extraordinary. There were then a number of establishments more than equal to mine when I made so successful a beginning. The whole secret of my success can in no other way be accounted for except from
THE QUALITY OF THE ARTICLES,
AND
EXTREME LOW PRICES!!!
Every Garment and Fancy Article sold brought hundreds of other Purchasers—until so immense was the rush of trade that my Primitive Warehouse was not sufficient to accommodate them. Then came the additions, in 1843, extending over an immense area of Land—and with all this my establishment has been crowded, overflowed, jammed. I ask—What does all this show? It shows this new feature in trade, in glowing capitals, that this project was one of no ordinary character, and speaks most eloquently of the
LOW PRICE SYSTEM!
The citizens of Boston and vicinity had been (previous to the opening of OAK HALL,) subject to the enormous and extravagant high prices for all kinds of Clothing. To whom am I indebted for this immense patronage?
TO THE PUBLIC!
Thanks!—many thanks!!—my warm and heartfelt thanks for the liberal manner in which you have supported me—and I have now become fully alive to the position I hold before you. I am determined to keep pace with the mighty advances of public patronage, and am fully determined to
RE-BUILD
and enlarge my premises, and cover an area of something like an acre of land!
OAK HALL
Is now in its infancy, but with that GREAT MILLIONAIRE
THE PUBLIC, TO BACK ME,
I shall open an
Immense Range of Houses!
Sufficiently large for the unshackled movements of my gigantic operations. A contract having been entered into to finish a Warehouse adjoining my old one, sufficiently large to move into, numbered 28 and 30, my business will continue as heretofore, until my premises are completed. The stock on hand of
Fresh Manufactured Goods AND RICH FURNISHING ARTICLES,
WILL BE CLOSED
EXTREMELY CHEAP.
With an endless variety of RICH PIECE GOODS, which will be made up in the most fashionable manner.
OAK HALL,
32, 34, 36 & 38 ANN STREET, BOSTON,
OAK FRONT, DIAMOND WINDOWS,
Entrance, No. 32, Wooden Building.
4w. *April 1.*

Smith's Improved Indian Vegetable Sugar Coated Pills.
A SINGLE TRIAL will manifest their excellence in relieving the body of many precursors of alarming diseases, keeping the bowels gently open, thereby ensuring the continuance of health. The most eminent chemist in New York has given his certificate that these Pills are PURELY VEGETABLE, or strengthen the Stomach, promote the secretions of the Liver, Skin and Kidneys, and regulate the Bowels, thereby adopting the *only natural* and consistent method of rendering the *life blood pure*, by correcting the vitiated humors of the whole system.
It is impossible to give every particular in this brief notice, but these Pills are earnestly recommended as a means of preventing so much misery and disease, which grow out of constipation of the bowels, neglected colds, slight attacks, &c. &c., and which it is in the power of *all to prevent.*
TESTIMONIALS.
From Rev. Luther Lee.
Dr. Smith's Pills are purely vegetable, operate well, and produce a good result. LUTHER LEE, Editor True Wesleyan.
From Rev J. Kellett.
My wife has taken Moffat's, Morrison's, and many others, but she has received more benefit from Dr. Smith's Pills than all others. She believes they may be used by females with perfect safety, without changing their employment or diet, and at any season. JOHN KELLETT, 127 Myrtle Avenue, Brooklyn.
From the first vocalist in New York.
Dr. G. Benj. Smith's Pills have entirely cured me of dizziness in my head, and general weakness of my system. My family use them with the best results. I would not be without them. F. H. NASH, 99 Forsyth street.
From Rev. S. Williams, Pittsburgh.
I have used Dr. Smith's Pills, and know they are a good medicine, &c. S. WILLIAMS, 1st Bapt. Ch.
From Rev. J. G. L. Haskins.
Dr. Smith's Pills are in great demand in this region, from their pleasantness and efficacy.
JOHN G. L. HASKINS, Marion, N. Y.
From M. Dame, the Quaker.
Dr. Smith—Respected Friend—Thy Pills are selling very rapidly, and give first rate satisfaction in this place (Po'keepsie.) MOSES DAME, 267 Main street.
William Gavett of Boston, was cured of a cough of over 18 years standing, by taking these Pills.
Samuel Penniman of Braintree, was cured of asthma, cough and rheumatism, of upwards of thirty years standing, by taking five of these Pills the first night, four the second, and two the third night, on going to bed, four months since, and has not had an attack since, but is in the enjoyment of perfect health.
George W. Leland of Sherborne, was unable to do any work for three years, but before finishing three boxes of these pills he was enabled to work on his farm.
The above are only a few extracts—but we might go on and fill a whole newspaper with similar ones. These Pills are now the most popular in this country, and will always cure Coughs in a much more pleasant way than any other remedy.
By following the simple directions which accompany every box of genuine Pills, a permanent cure will be effected. Most of the Hospitals in New York have given these Pills the preference over more than 20 kinds that have been tested, and several Eminent Physicians, in New York and elsewhere, use them in their practice.
Beware of Imposition.
The demand for Dr. Smith's Pills being every where great, several unprincipled persons have made Pills of the most miserable and dangerous stuff, and to palm them off for the genuine, have put on a "coating of sugar." Therefore, beware, and always look for the written signature of G. BENJ. SMITH, M. D., President of the N. Y. College of Health, upon every box.
PRINCIPAL OFFICES New York, 179 Greenwich street; Boston, 2 Water street.
For sale in all the Villages and towns in the New England States. 3mcow. *March 4.*

SPINAL INSTITUTION,
FOR THE TREATMENT OF
Diseased and Deformed Spines,
—AND—
LAMENESS IN GENERAL.
THERE IS NO PRACTITIONER IN THIS COUNTRY who has had as great an amount of experience in this peculiar branch of the healing art, as DR. HEWETT;—or whose efforts have been crowned with such universal success. The reason of this may, in a great measure, be attributed to his having confined his practice to this one class of diseases exclusively, and the results of twenty-two years experience warrants this assertion. He has published a Pamphlet and circulars, (which he will send to any one requesting the same, by letter, postage paid,) containing over 1000 certificates from the most respectable individuals, of remarkable cures of diseased and deformed spines, hip diseases, sciatic affections, diseased knees, scrofulous affection of the joints, or white swellings, paralytic complaints, neuralgia or tic-doloreux, dropsy in the knee, and all diseases peculiar to the joints, muscles and bones, and of his success in reducing dislocations, and simple or compound fractures.
Dr. H.'s method of treating the diseases above referred to, being considered by the Faculty, an innovation upon the old and long established medical *rules*, and his unprecedented success having furnished undeniable evidence of his skill, his enemies have circulated the grossest falsehoods concerning his professional ability, and his capacity to effect cures which are certified to by persons of undeniable integrity. It is not at all strange that those attempting to rival him should resort to this base and unprincipled method of destroying his professional character; for he is daily curing and relieving those who have been given up by the most skilful medical and surgical practitioners the country affords. The surest evidence of *skill is success.*
He has, in spite of all the efforts made to calumniate him, some of his numerous patients brought to him from a distance over 400 miles, on beds, who have not for months moved without assistance, and whose testimony after recovery, must be received as more than sufficient to outweigh the innuendoes and sarcasm of those who have long looked upon his advancement with a jealous hatred.
In addition to his present mode of treatment he has, in peculiar cases resorted to HYDROPATHY, or the use of COLD WATER, with the happiest results—not however with a strict adherence to the method adopted by those who practice it exclusively, but modified in such a manner as to receive all its good effects without conflicting with his long established mode of treatment. Hydropathy, or the Water Cure, as practised by Priessnitz, the founder of it, cannot, in Dr. H.'s opinion, be productive in this country of the good ascribed to it, when carried to such extremes as may be daily witnessed, owing, in part, to the great difference in physical habits existing between the Germans and Americans. It is the opinion of Dr. H. that the system as practised in the Institutions for Hydropathic treatment in this country cannot outlive three years.
TO THOSE WHO CANNOT PLACE THEMSELVES under his immediate superintendence, but wish to apply his medicines at home, he would say, that every particular relating to their complaint must be accurately furnished. Dr. H.'s dependance on ultimate success is founded on treating diseases *personally*. He has been induced, from the great number of his patients, to take the large and commodious house adjoining his own, where they can be accommodated with good rooms and board, at low prices. All kinds of Medicines used in his practice, including Spinal, Rheumatic, Nerve and Bone Liniments, are for sale at his Rooms, No. 14 Summer street, Boston, Mass.
Dr. H.'s *dependence* in performing his cures, is on external and internal applications.
P. S. Any persons doubting the authenticity of the Certificates, can satisfy themselves by addressing the signers of them—and any one wishing the certificates can procure them by addressing Dr. H., post paid, or sending to his rooms. Persons wishing to consult Dr. H., will please call between the hours of 8 A. M. and 3 P. M.
N. B. Dr. H. makes no charge for consultation, and his fees for each visit never exceed $1. People in low circumstances from 50 to 75 cents, and those who are unable to pay, he attends gratis.
P. S. There are no persons in the New England States who have any knowledge of Dr. H.'s practice or medicine. Any persons professing to have such are imposters.
Nov. 19. S. C. HEWETT, 14 Summer street.

COOK & COLE,
DRAPERS AND TAILORS,
No. 35 Merchants Row,
OPPOSITE FRANKLIN HOUSE,
RUSELL COOK, }
J. O. COLE. } 1y **BOSTON.** *Jan. 15.*

Removal and Co-partnership Notice.
GEORGE H. DAVIS, of the late firm of Davis & Allen, and the original firm of Hallet, Davis & Co., has removed from No. 293, to the building No. 417 WASHINGTON STREET, (nearly opposite Essex street,) and associated with him, Mr. BENJ. F. HALLET, under the firm of
HALLET, DAVIS & CO.,
for the purpose of continuing the business of making and selling
PIANO-FORTES.
BENJ. F. HALLET,
GEORGE H. DAVIS.
Boston, March 11, 1847. a8.

PIANO-FORTES.
HALLET, CUMSTON & ALLEN, late HALLET, DAVIS & CO., and successors to BROWN & HALLET, would inform their friends and the public, that they continue the business of manufacturing and vending Piano Fortes at their OLD STAND, Nos. 293 and 339 WASHINGTON STREET, where friends and patrons of the old firm are invited to call.
RUSSELL HALLET,
WILLIAM CUMSTON,
HENRY ALLEN.
N. B.—HENRY ALLEN alone is authorised to use the name of the late firms of HALLET, DAVIS & CO. and DAVIS & ALLEN, in liquidation. As Mr. Davis, the retiring and only partner of ours in those concerns, has seen fit to use for his own purposes, the name and style of our said late firm of HALLET, DAVIS & CO. to do business, we feel called upon for our own protection to notify our friends and the public that the same MR. HALLET who was partner with BROWN & HALLET and whose name has always stood at the head of the concerns since, still remains with us—that we have no interest in the new styled firm of Hallet, Davis & Co.—and ask them to direct their favors, whether relating to *old* or *new* business, to our new firm of HALLET, CUMSTON & ALLEN, *at the Old Stand*, No. 293 WASHINGTON STREET.
April 8. y RUSSELL HALLET, HENRY ALLEN.

Notice.
BY reference to our advertisement it will be seen that it was not my intention to convey to the public the impression that I am in any way connected or interested in business with Russel Hallet, *the old firm of Hallet, Davis & Co. having been dissolved in December 1845*, to which time a new firm, styled Davis & Allen, was formed—*Mr. Hallet's name having been retained upon the premises since that time by mutual agreement.*
To avoid all further misunderstanding respecting my present partner, I will again state, and wish it distinctly understood by the community, that he is not Russell Hallet, but Benjamin F. Hallet, who has been practically engaged in the Piano Forte business for fourteen years past, and for the last three years in the most celebrated manufactory in the country.
GEORGE H. DAVIS.
N. B.—We claim no man's reputation, and are willing to stand on our own merits, and will warrant every instrument made by us, equal to any manufactured in the country, *and to give perfect satisfaction in the purchaser in every respect.* If they do not, upon trial, the purchase money will be refunded to them on demand, and we would invite our friends and the public to call at our Warerooms, 417 Washington street, (nearly opposite Essex street) and examine our instruments, which we will sell upon as favorable terms as the same quality can be obtained at any other establishment in the city.
April 8. BENJ. F. HALLET, GEO. H. DAVIS.

Milk Street! Milk Street!!
MILK STREET!!!
SILK AND SHAWL STORE
THE ONLY ESTABLISHMENT KEPT BY
JEWETT & PRESCOTT,
IN THE CITY OF BOSTON, OR ELSEWHERE.
Ladies and Gentlemen purchasing
Silk Goods and Shawls,
BOMBAZINES, ALPACCAS, &C., IN BOSTON, FOR THEIR OWN USE, OR TO SELL AGAIN, are invited to visit the
NEW AND UNRIVALLED ESTABLISHMENT
Kept by JEWETT & PRESCOTT,
NEXT TO THE OLD SOUTH CHURCH
IN MILK STREET,
A few steps only from Washington Street.
JEWETT & PRESCOTT will conduct their Establishment on the Wholesale and Retail principle combined, and guarantee to furnish the LARGEST ASSORTMENT of Choice and Elegant
SHAWLS AND DRESS SILKS
In Boston, all of which will be offered by the
'Package, Piece, or Dress Pattern'
At the SMALLEST ADVANCE from the cost of importation.
Purchasers from the CITY and COUNTRY are invited to examine the *IMMENSE VARIETY* of
Choice and Beautiful Goods
Just imported for our *SPRING SALES*, and now opening. Very handsome
LONG SHAWLS,
In all the fashionable designs and colors. Low priced, Medium, and Expensive
SQUARE SHAWLS,
Of every style and quality.
Cases of elegant 3-4 and 4-4 Cameleon Figured and Striped
SILKS.
BROCADE and *GROS DE MESSINE SILKS*, for DRESSES, with every other choice and desirable style that can be produced. Fine Black Gros de Rhine, Fine Lustrings, Matteoni and Gros de Paris SILKS; Black and Blue-Black SILKS—of every quality—from 30 cents to $2 per yard. German and French
SATINS.
Also, a full assortment of
Bombazines and Alpaccas,
Most of which are BOUGHT AT AUCTION, and will be sold *BELOW THE MARKET PRICES.*
JEWETT & PRESCOTT'S
Retail Department
Contains the Richest and most Extensive assortment of fashionable
SHAWLS AND SILKS
Ever offered to the public. Our
WHOLESALE DEPARTMENT
Is also complete in every respect—and we offer to
Country and City Merchants
the most LIBERAL TERMS and Greatest Inducements to be found at any Silk and Shawl Store in Boston.
The superiority of JEWETT & PRESCOTT'S Shawls and Silks is acknowledged everywhere—and their desirable styles and fabrics too well known to need further recommendation—and, with the
Most Spacious and Magnificent Store,
(Internally and externally,) in the WHOLE
New England States!
We are enabled to transact the Silk and Shawl business with unrivalled facilities.
WHOLESALE & RETAIL,
MILK STREET . . . BOSTON,
NEXT TO THE OLD SOUTH CHURCH.
3m. *March 11.*

STEWART'S PATENT AIR-TIGHT SUMMER AND WINTER COOKING STOVES.
THE above Stoves have become very celebrated for their general utility in every branch of Cooking, as well as their very strict economy in the consumption of fuel, and they are always sold with the express assurance that they will be retaken and the pay refunded in every instance where they do not give perfect satisfaction. We would respectfully refer those wanting a good article in the way of a cooking-stove, to the following gentlemen, whose families now have them in use.
Rev. Dr. Sharp, Boston. Rev. Mr. Goodwin, Charlestown.
" Dr. E. Beecher, " " Mr. Cozzens, Milton.
" J. Shepherd, " " Mr. Cookson, Malden.
" J. D. Bridge, " Mr. W. C. Brown, Editor of Mother's Assistant.
" John Pierpont, "
" Mr. Banfield, "
" Mr. Farley, E. Boston. Mr. Franklin Rand.
" S. Cushing, Cambridge. Prof. Benj. Pierce, Cambridge College.
" Mr. Langworthy, Chelsea.
The Stewart Stove took the first premium in New York city, at the Mechanics' Institute, in 1845; it also took the silver medal at the late Mechanics' Fair at Boston.
The above, together with a general assortment of Stoves, etc., are for sale by GREENMAN & NORTHRUP, No. 22 Union street, Boston. 1y. *Oct. 30.*

LYON & POWERS,
MERCHANT TAILORS,
No. 52 Court street,
GEORGE LYON, }
A. H. POWERS, } BOSTON.
May 29. 1y.

A. R. CAMPBELL'S
TEMPERANCE EATING HOUSE,
NO. 7 WILSON'S LANE, BOSTON.
Meals served up at all hours of the day, Sundays excepted.

The Boston Recorder.
PUBLISHED WEEKLY.
OFFICE, NO. 11 CORNHILL, THIRD STORY.
TERMS.
To those who receive their papers by mail, paid in advance, $2,00 per annum; if paid within six months, $2,50; or if paid after the expiration of six months, and before the close of the year, $3,00.
To those who receive their papers by carriers, $2,50 in advance, and $3,00 after six months.
Subscriptions will be received at any time in the year.
The paper will be forwarded until the subscriber orders its discontinuance, and pays up arrearages, except at the direction of the Proprietor.
All letters and remittances through the Post office must be POST PAID, and be addressed to MARTIN MOORE, PROPRIETOR.

THURSDAY, APRIL 22, 1847.

MARTIN MOORE, PROPRIETOR.

Boston Recorder.

For the Boston Recorder.

Christian Obligation.—No. III.

"Vow, and pay unto the Lord your God."—Psalm 76: 11.

Suppose the christian, in the honest fulfilment of the vows he has voluntary taken upon himself, should find it some little sacrifice to pay his vows unto the Lord, will such an excuse exonerate him? or will God accept it? can any sacrifice be compared to that which the Lord Jesus Christ so freely made for man's salvation? If the christian is unfaithful to his obligations to God, ought he to expect his blessing, "Why call ye me Lord, Lord, and do not the things which" he commandeth. Make haste then, oh beloved disciple, to do your Lord's will, and dedicate to him, with scrupulous care, at least a tithe of all that he may commit unto you; be faithful "in that which is least, that he may commit unto you much," and he will secure to you "the true riches." Do not curtail your lawful tithes, but if need be, reduce your expenses, and make sure of the pleasure of being "just towards God."

While you find yourself in the daily performance of your duty in this respect, you will have the satisfaction of feeling that you have in some slight measure rendered "unto God the things that are God's." As of old, so now, God will not accept "the lame, the blind, and the halt," as fit offerings for his house. He cannot surely take pleasure in having his storehouse filled with the gleanings of the field, while we have rioted upon the fat of the flock, and the golden harvest; and then only perhaps when we have no further use for our abundance. Give unto the Lord "the first fruits of all your increase," and not the mere lees of the overflowing wine press, not merely what you find you have left, after the short-sighted policy is arranged of providing "for heirs, you know not who." Shall we not be far wiser, to "lay up for ourselves" and our children "a treasure in heaven," which will not corrupt, by first of all, before our stewardship is at an end, proving ourselves faithful stewards; then we may indeed expect that "the cruise of oil" which we may leave to our children "shall not fail," but that, under his guidance and blessing, "their bread shall be sure." Is it not better to "trust in the Lord and do good" while he gives us the power, and be thus daily conscious of the approbation of the great Head of the church, so that we shall be able to embrace the offer which he makes, to "leave our fatherless children" to him when he shall call us home? What virtue or satisfaction should it be to a dying christian, whose coffers have long overflowed with corroding gold, that he should then only, or chiefly, devote even the mass of the wealth which are at his departure so useless to him. Will his Lord and Master allow such a compromise, for a life of unfaithfulness and selfishness, only thus restoring to him what he is unable to carry away, and so doing it, while the summons of his Lord is at the door, to call his servant to an account of his stewardship. Do we not thus rob God, while we most assuredly rob ourselves of the delightful consciousness which results from grateful obedience? How much better, more worthy and becoming the christian, to prove his faithfulness from day to day "in that which is least," thus proving ourselves capable of faithfulness "in that which is much," with which God may see fit to entrust us.

It is not however true, that even the christian disciple, who honestly devotes very much of his worldly substance to the cause of his Master, has it always repaid in kind, for we occasionally see, even such an one, bereft of his worldly gains as in a moment, and his pecuniary means of usefulness thus suddenly cut off. We know, however, that an unseen hand supports him, for he meets the storm without repining; he well knows that it is his heavenly Father who guides this storm, and feeling that as he who allows the sore visitation, has the perfect control of it, and of all the resources of the universe, therefore it must be the result of perfect wisdom and goodness; and though he may not, while the blast is laying him low, be able to comprehend its benign tendency, or understand its full bearings upon his own best interests, he nevertheless listens with childlike submission to the voice which says, "be still, and know that I am God." He doth not take pleasure in afflicting the children of his love. He well knows that his heavenly Parent would not thus afflict him, were it not for infinitely wise reasons, which must effectuate his highest good. He therefore bows to the stroke with humble adoration of him who chastens him. It may be that the yoke was thus heavily laid upon him, to prove his integrity and his faith, that others might see whether he would retain his confidence in God, to show forth the power of his trust in his Lord, and being found steadfast and immovable, "still abounding in the work of the Lord;" showing forth the savor of his faith, his latter end may be even more glorious than his beginning. Through the sanctifying influences of the Spirit, he may thus be purified from the stains which his perhaps too close contact with earth may have produced, he may thus "purely purge away thy dross, and take away all thy tin." The friction of these earthly grains of sorrow may be sent upon thee, only to polish and bring out to the view of all the brilliancy of the encrusted diamond, which, but for such a process, might have still remained as unheeded as the mass of pebbles which line the shore. It may thus, in the eyes of the King of kings and Lord of lords become a polished stone, fitted to shine in his royal diadem, while its pure, refracting surfaces may be capable of throwing all around, these dazzling, enlightening scintillations, which forever emanate from the glorious star of Bethlehem. The chastened, loved one knows full well that his trials shall not be of long duration, for he will soon bid adieu to all darkness and sorrow, to become embosomed in the Great Source of eternal light and joy.

What then has the faithful disciple of the Lord to do with fears, with disappointments, or with despairing grief; he will love to trust in the same benevolence and love, even "though the flock shall be cut off from the fold, and there shall be no herd in the stalls;" he knows that the Lord, the Infinite God, still holds his perfect control over all events. If God wills it for his own glory, or the best interests of his child, he can turn all the streams of prosperity, and again fill the storehouses of his chastened servant to ceaseless overflowing. Surely then, as his Father possesses the power, and loves his children whom he has redeemed by the precious blood of his Son, would he not "with him freely give" him "all things." Rejoice then, oh beloved disciple, even in thy deepest afflictions and bereavements, remembering that he who seeks your highest good, will in no wise suffer your ruin; he will not allow your af-